

*In the Name of Allāh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

16. The Book Of Marriage

١ - (المعجم ١٦) - كتاب النكاح
(التحفة ٨)

Chapter 1. Marriage Is Recommended For The One Who Desires It And Can Afford It, And The One Who Cannot Afford It Should Distract Himself By Fasting

(المعجم ١) - (بَابُ اسْتِحْبَابِ النِّكَاحِ
لِمَنْ تَأَقَّتْ نَفْسُهُ إِلَيْهِ وَوَجَدَ مَوْتَهُ،
وَاسْتِغْفَالَ مِنْ عَجْزٍ عَنِ الْمَوْنِ بِالصَّوْمِ)
(التحفة ١)

[3398] 1 - (1400) It was narrated that 'Alqamah said: "I was walking with 'Abdullāh in Minā when he was met by 'Uthmān. He stood and talked with him and 'Uthmān said to him: 'O Abū 'Abdur-Rahmān, shall we not marry you to a young girl who can remind you of times past?' 'Abdullāh said: 'If that is what you are telling me, (let me tell you that) the Messenger of Allāh ﷺ said to us: O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him.'"

[٣٣٩٨] ١ - (١٤٠٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ. جَمِيعًا عَنْ
أَبِي مُعَاوِيَةَ - وَاللَّفْظُ لِيَحْيَى - أَخْبَرَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ
بِمِنَى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ.
فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَلَا
نُزَوِّجُكَ جَارِيَةً شَابَةً، لَعَلَّهَا تُذَكِّرُكَ بَعْضَ
مَا مَضَى مِنْ زَمَانِكَ. - قَالَ - فَقَالَ عَبْدُ
اللَّهِ: لَيْسَ قُلْتُ ذَلِكَ، لَقَدْ قَالَ لَنَا رَسُولُ
اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ
مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ،
وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ
بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ».

[3399] 2 - (...) It was narrated that 'Alqamah said: "I was walking with 'Abdullâh bin Mas'ûd in Minâ when he was met by 'Uthmân bin 'Affân who said: 'Come here, O Abû 'Abdur-Rahmân.' He took him aside, and when 'Abdullâh saw that there was no need for that, he said to me: 'Come here, O 'Alqamah.' So I came. 'Uthmân said to him: 'Shall we not marry you, O Abû 'Abdur-Rahmân, to a young virgin hoping that you might regain some of that which you had in the past?' 'Abdullâh said: 'If you are telling me that...' and he mentioned a *Hadîth* similar to that of Abû Mu'âwiyah (no. 3398).

[3400] 3 - (...) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, let him fast, for it will be a shield for him."

[3401] 4 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd said: "My paternal uncle

[٣٣٩٩] ٢- (...). حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِنِّي لِأَمْسِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِيَمَى، إِذْ لَقِيَهُ عُثْمَانُ بْنُ عَفَّانَ قَالَ، فَقَالَ، هَلُمَّ! يَا أَبَا عَبْدِ الرَّحْمَنِ! قَالَ: فَاسْتَخْلَاهُ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ قَالَ: قَالَ لِي: تَعَالَ يَا عَلْقَمَةُ! قَالَ: فَحِجْتُ. فَقَالَ لَهُ عُثْمَانُ: أَلَا نَزَوُّجُكَ، يَا أَبَا عَبْدِ الرَّحْمَنِ! جَارِيَةٌ بِكْرًا، لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ؟ فَقَالَ عَبْدُ اللَّهِ: لَيْنَ قُلْتُ ذَلِكَ، فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ.

[٣٤٠٠] ٣- (...). حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ».

[٣٤٠١] ٤- (...). حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ

‘Alqamah, Al-Aswad and I entered upon ‘Abdullâh bin Mas‘ûd who said: ‘I was a young man in those days,’ and he narrated a *Hadîth* which he seemed to narrate for my sake. He said: ‘The Messenger of Allâh ﷺ said...’ a *Hadîth* like that of Abû Mu‘âwiyah (no. 3398), and he added: “It was not long before I got married.”

[3402] (...) It was narrated that ‘Abdullâh said: “We entered upon him and I was the youngest of the people...” a *Hadîth* like theirs (no. 3401), but he did not mention (the phrase): “It was not long before I got married.”

[3403] 5 - (1401) It was narrated from Anas that a group of Companions of the Prophet asked the wives of the Prophet ﷺ about what he did in private. One of them said: “I will not marry women.” Another said: “I will not eat meat.” Another said: “I will not sleep in a bed.” He (the Prophet ﷺ) praised and extolled Allâh, then he said: ‘What is the matter with people who say such and such? I pray and I sleep, I fast and I break the fast, and I marry women.

عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ قَالَ: دَخَلْتُ أَنَا وَعَمِّي عَلَقَمَةَ وَالْأَسْوَدَ، عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: وَأَنَا شَابٌّ يَوْمَئِذٍ. فَذَكَرَ حَدِيثًا رَأَيْتُ أَنَّهُ حَدَّثَ بِهِ مِنْ أَجْلِي. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ. وَزَادَ: قَالَ: فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ.

[٣٤٠٢] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ الْأَسْحَجِ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: دَخَلْنَا عَلَيْهِ وَأَنَا أَحَدُتُ الْقَوْمَ، بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ.

[٣٤٠٣] ٥ - (١٤٠١) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعِ الْعَبْدِيِّ حَدَّثَنَا بِهِزٌ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ سَأَلُوا أَرْوَاحَ النَّبِيِّ ﷺ عَنْ عَمَلِهِ فِي السَّرِّ؟ فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ. وَقَالَ بَعْضُهُمْ: لَا أَكُلُ اللَّحْمَ. وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشِي، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟»

Whoever turns away from my *Sunnah* is not of me.”

[3404] 6 - (1402) It was narrated that Sa'd bin Abî Waqqâs said: “The Messenger of Allâh ﷺ forbade 'Uthmân bin Maz'ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.”

[3405] 7 - (...) It was narrated that Sa'eed bin Al-Mûsâyyab said: “I heard Sa'd say: ‘He forbade 'Uthmân bin Maz'ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.’”

[3406] 8 - (...) Sa'îd bin Al-Mûsâyyab narrated that he heard Sa'd bin Abî Waqqâs say: “'Uthmân bin Maz'ûn wanted to be celibate, but the Messenger of Allâh ﷺ told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.”

لِكَيْ أَصْلِي وَأَنَا، وَأَصُومُ وَأُفْطِرُ،
وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي
فَلَيْسَ مِنِّي».

[٣٤٠٤] ٦ - (١٤٠٢) وَحَدَّثَنِي أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ
الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ
الْعَلَاءِ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا ابْنُ
الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ
سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعْدِ بْنِ أَبِي
وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ عَلَيَّ
عُثْمَانَ بْنَ مَطْعُونِ التَّبْتَلِ، وَلَوْ أَدِنَ لَهُ،
لَاخْتَصَيْنَا.

[٣٤٠٥] ٧ - (...) وَحَدَّثَنِي أَبُو
عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ سَعْدِ عَنِ ابْنِ شِهَابِ
الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ:
سَمِعْتُ سَعْدًا يَقُولُ: رَدَّ عَلَيَّ عُثْمَانَ بْنَ
مَطْعُونِ التَّبْتَلِ، وَلَوْ أَدِنَ لَهُ لَخْتَصَيْنَا.

[٣٤٠٦] ٨ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ. حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى. حَدَّثَنَا
لَيْثٌ عَنْ عَقِيلِ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ
قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيْبِ؛ أَنَّهُ
سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: أَرَادَ
عُثْمَانُ بْنُ مَطْعُونٍ [أَنْ] يَتَّبَلَ. فَهَاهُ

رَسُولُ اللَّهِ ﷺ. وَلَوْ أَجَازَ لَهُ ذَلِكَ،
لَاخْتَصَمْنَا.

**Chapter 2. Recommendation
To The One Who Sees A
Woman And Is Attracted To
Her, To Go To His Wife Or
Slave Woman And Have
Intercourse With Her**

[3407] 9 - (1403) It was narrated from Jâbir that the Messenger of Allâh ﷺ saw a woman, then he came to his wife Zainab who was tanning a leather, and fulfilled his desire, then he went out to his Companions and said: "A woman comes in the form of a devil and goes in the form of a devil. If one of you sees a woman, let him go to his wife, for that will repel what he feels in his heart."

[3408] (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ saw a woman... and he mentioned a similar report (as no. 3407), except that he said: "He came to his wife Zainab who was tanning a leather," and he did not mention (the phrase): "And goes in the form of a devil."

(المعجم ٢) - (بَابُ نَدْبٍ مِنْ رَأْيِ
امْرَأَةٍ، فَوَقَعَتْ فِي نَفْسِهِ، إِلَى أَنْ يَأْتِيَ
امْرَأَتَهُ أَوْ جَارِيَتَهُ فَيُوقِعُهَا) (التحفة ٢)

[٣٤٠٧] ٩ - (١٤٠٣) حَدَّثَنَا عَمْرُو
ابْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا
هِشَامُ ابْنُ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى امْرَأَةً،
فَأَتَى امْرَأَتَهُ زَيْنَبَ، وَهِيَ تَمْعَسُ مَبِينَةً
لَهَا، فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ إِلَى
أَصْحَابِهِ فَقَالَ: «إِنَّ الْمَرْأَةَ تُقْبَلُ فِي
صُورَةِ شَيْطَانٍ، وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ،
فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ، فَإِنَّ
ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

[٣٤٠٨] (...) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ: حَدَّثَنَا حَرْبُ بْنُ أَبِي الْعَالِيَةِ:
حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ
النَّبِيَّ ﷺ رَأَى امْرَأَةً. فَذَكَرَ بِمِثْلِهِ. غَيْرَ أَنَّهُ
قَالَ: فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَبِينَةً،
وَلَمْ يَذْكُرْ: تُدْبِرُ فِي صُورَةِ شَيْطَانٍ.

[3409] 10 - (...) Jâbir said: “I heard the Prophet ﷺ say: ‘If one of you likes a woman and feels attracted to her, let him go to his wife and have intercourse with her, for that will repel what is in his heart.’”

[٣٤٠٩] ١٠ - (...) وَحَدَّثَنِي سَلَمَةُ
ابْنُ شَيْبٍ: الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا
مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: قَالَ جَابِرٌ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا أَحَدُكُمْ
أَعَجَبَتْهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ
إِلَى امْرَأَتِهِ فَلْيُؤَاقِعْهَا؟ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي
نَفْسِهِ».

Chapter 3. Mut'ah Marriage: It Was Permitted Then Abrogated, Then Permitted Then Abrogated, And It Will Remain Forbidden Until The Day Of Resurrection

(المعجم ٣) - (بَابُ نِكَاحِ الْمُتَمَعَةِ)
وبيان أنه أبيض ثم نسخ ثم أبيض ثم
نسخ، واستقر تحريمه إلى يوم
القيامة (التحفة ٣)

[3410] 11 - (1404) ‘Abdullâh said: “We were on a campaign with the Messenger of Allâh ﷺ, and we had no women with us. We said: ‘Why don’t we get ourselves castrated?’ But he forbade us to do that, then he granted us a concession allowing us to marry women in return for a garment, for a set period of time.” Then ‘Abdullâh recited the verse: “O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.”^[1]

[٣٤١٠] ١١ - (١٤٠٤) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا
أَبِي وَوَكَيْعٌ وَابْنُ بَشْرٍ عَنْ إِسْمَاعِيلَ، عَنْ
قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: كُنَّا
نَعُزُّو مَعَ رَسُولِ اللَّهِ ﷺ، لَيْسَ لَنَا نِسَاءٌ.
فَقُلْنَا: أَلَا نَسْتَحْصِي؟ فَهَنَانَا عَنْ ذَلِكَ،
ثُمَّ رَخَّصَ لَنَا أَنْ نَنكِحَ الْمَرْأَةَ بِالنَّوْبِ إِلَى
أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: «يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ
لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ» [المائدة: ٨٧]

[1] *Al-Mâ'idah* 5:87.

[3411] (...) A similar report (as no. 3410) narrated from Ismâ'il bin Abî Khâlid with this chain, and he said: "Then he recited this verse to us," and he did not say: "Abdullâh recited."

[3412] 12 - (...) It was narrated from Ismâ'il with this chain (a *Hadîth* similar to no. 3410). He said: "When we were young men, we said: 'O Messenger of Allâh, should we not get ourselves castrated?'" And he did not mention: "We were on a campaign."

[3413] 13 - (1405) It was narrated that Jâbir bin 'Abdullâh and Salamah bin Al-Akwâ' said: "The caller of the Messenger of Allâh ﷺ came out to us and said: 'The Messenger of Allâh ﷺ has given you permission to enter into *Mut'ah* marriages with women.'"

[3414] 14 - (...) It was narrated from Salamah bin Al-Akwâ' and Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ came to us and gave us permission for *Mut'ah*.

[٣٤١١] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَقَالَ: ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الْآيَةَ. وَلَمْ يَقُلْ: قَرَأَ عَبْدُ اللَّهِ.

[٣٤١٢] ١٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ، بِهَذَا الْإِسْنَادِ، قَالَ: كُنَّا، وَنَحْنُ شَبَابٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَلَا نَسْتَحْصِي؟ وَلَمْ يَقُلْ: نَعْرُو.

[٣٤١٣] ١٣- (١٤٠٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الْأَكْوَعِ، قَالَا: خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَدِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا. يَعْنِي مَتْعَةَ النِّسَاءِ.

[٣٤١٤] ١٤- (...) وَحَدَّثَنِي أُمِّيَّةُ ابْنُ بِسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَانَا، فَأَدِنَ لَنَا فِي الْمَتْعَةِ.

[3415] 15 - (...) ‘Aṭā’ said: “Jâbir bin ‘Abdullâh came for ‘Umrah and we went to him where he was staying, and the people asked him about various things. Then they mentioned *Mut’ah* and he said: ‘Yes, we engaged in *Mut’ah* at the time of the Messenger of Allâh ﷺ, Abû Bakr and ‘Umar.’”

[3416] 16 - (...) Jâbir bin ‘Abdullâh said: “We used to engage in *Mut’ah* in exchange for a handful of dates or flour, for several days, at the time of the Messenger of Allâh ﷺ and Abû Bakr, until ‘Umar forbade it in the case of ‘Amr bin Huraiṭh.”

[3417] 17 - (...) It was narrated that Abû Naḍrah said: “I was with Jâbir bin ‘Abdullâh when someone came to him and said: ‘Ibn ‘Abbâs and Ibn Az-Zubair disagreed concerning the two *Mut’ah*.’^[1] Jâbir said: ‘We did them both at the time of the Messenger of Allâh ﷺ, then ‘Umar forbade us to do them, and we did not do them again.’”

[٣٤١٥] ١٥- (...) وَحَدَّثَنَا حَسَنُ
الْحُلَوَائِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ: قَدِمَ جَابِرُ
ابْنُ عَبْدِ اللَّهِ مُعْتَمِرًا، فَجِئْنَا فِي مَنْزِلِهِ،
فَسَأَلَهُ الْقَوْمُ عَنِ أَشْيَاءَ، ثُمَّ ذَكَرُوا
الْمُتْعَةَ. فَقَالَ: نَعَمْ، اسْتَمْتَعْنَا عَلَى عَهْدِ
رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ.

[٣٤١٦] ١٦- (...) حَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ
جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا نَسْتَمْتَعُ،
بِالْقُبْضَةِ مِنَ التَّمْرِ وَالذَّقِيقِ، الْأَيَّامَ، عَلَى
عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، حَتَّى
نَهَى عَنْهُ عُمَرُ، فِي شَأْنِ عَمْرٍو بْنِ
حُرَيْثٍ.

[٣٤١٧] ١٧- (...) حَدَّثَنَا حَامِدُ
ابْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ
يَعْنِي ابْنَ زِيَادٍ، عَنْ عَاصِمٍ، عَنْ أَبِي
نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ
فَاتَاهُ آتٍ فَقَالَ: ابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ
اِخْتَلَفَا فِي الْمُتْعَتَيْنِ. فَقَالَ جَابِرٌ:
فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَهَانَا
عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

[1] Meaning, *Tamattu'* in *Hajj* and *Mut'ah* marriage.

[3418] 18 - (...) It was narrated from Iyâs bin Salamah that his father said: "During the year of Awṭâs, the Messenger of Allâh ﷺ granted a concession allowing *Mut'ah* three,^[1] then he forbade it."

[٣٤١٨] ١٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو عَمِيْسٍ، عَنْ إِيسَى ابْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، عَامَ أَوْطَاسٍ، فِي الْمُتْعَةِ ثَلَاثًا، ثُمَّ نَهَى عَنْهَا.

[3419] 19 - (1406) It was narrated from Ar-Rabî' bin Sabrah Al-Juhanî that his father said: "The Messenger of Allâh ﷺ gave us permission for *Mut'ah*, so I went with another man to a woman of Banû 'Âmir, who was like a young long-necked camel, and we proposed to her. She said: 'What will you give me?' I said: 'My *Ridâ*.' My companion said: 'My *Ridâ*.' My companion's *Ridâ* was better than mine, but I was younger than him. When she looked at my companion's *Ridâ* she liked it, and when she looked at me she liked me. Then she said: 'You and your *Ridâ* are sufficient for me.' I stayed with her for three (days), then the Messenger of Allâh ﷺ said: 'Whoever has any of these women with him, with whom he has engaged in *Mut'ah*, he should let her go.'"

[٣٤١٩] ١٩ - (١٤٠٦) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ سَبْرَةَ؛ أَنَّهُ قَالَ: أَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ بِالْمُتْعَةِ، فَأَنْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ، كَانَتْهَا بَكْرَةٌ عَيْطَاءٌ، فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا، فَقَالَتْ: مَا تُعْطِينِي؟ فَقُلْتُ: رِدَائِي. وَقَالَ صَاحِبِي: رِدَائِي. وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي، وَكُنْتُ أَشَبَّ مِنْهُ، فَإِذَا نَظَرْتُ إِلَى رِدَاءِ صَاحِبِي أَعْجَبَهَا، وَإِذَا نَظَرْتُ إِلَيَّ أَعْجَبْتُهُا، ثُمَّ قَالَتْ: أَنْتَ وَرِدَاؤُكَ يَكْفِينِي، فَمَكَثْتُ مَعَهَا ثَلَاثًا، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ هَذِهِ النِّسَاءِ الَّتِي يَتَمَتَّعُ، فَلْيُخَلِّ سَبِيلَهَا».

[1] Times or days.

[3420] 20 - (...) It was narrated from Ar-Rabi' bin Sabrah that his father went out with the Messenger of Allâh ﷺ to conquer Makkah. He said: "We stayed there for fifteen - thirty between night and day - and the Messenger of Allâh ﷺ gave us permission to engage in *Mut'ah* marriages with women. I went out with a man from among my people, and I had an advantage over him in terms of good looks, as he was almost ugly. Each of us had a *Burd*. But my *Burd* was worn out whereas the *Burd* of my cousin was quite new. When we reached the lower part of Makkah, or the upper part, we were met by a girl like a long-necked young camel. We said: 'Will you let one of us engage in *Mut'ah* with you?' She said: 'What will you give me?' Each of us spread out his *Burd* and she started looking at the two men, and my companion saw her turning away from him. He said: 'This man's cloak is worn out but my cloak is quite new.' She said: 'There is nothing wrong with his cloak,' (she said this) three times or two times. Then I engaged in *Mut'ah* with her, and I did not come out until the Messenger of Allâh ﷺ forbade it."

[3421] (...) Ar-Rabi' bin Sabrah Al-Juhanî narrated that his father said: "We went out with the

[٣٤٢٠] ٢٠- (...) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ: حَدَّثَنَا يَشْرُ بْنُ يَعْنِي ابْنَ مَفْضَلٍ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ فَتَحَّ مَكَّةَ. قَالَ: فَأَقَمْنَا بِهَا خَمْسَ عَشْرَةَ - ثَلَاثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ - فَأَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ فِي مُتْعَةِ النِّسَاءِ، فَحَرَجْتُ أَنَا وَرَجُلٌ مِنْ قَوْمِي، وَوَلِيَ عَلَيْهِ فَضْلٌ فِي الْجَمَالِ، وَهُوَ قَرِيبٌ مِنَ الدَّمَامَةِ، مَعَ كُلِّ وَاحِدٍ مِثْلُ بُرْدٍ، فَبُرِدِي خَلَقٌ. وَأَمَّا بُرْدُ ابْنِ عَمِّي فَبُرْدٌ جَدِيدٌ، غَضٌّ، حَتَّى إِذَا كُنَّا بِأَسْفَلِ مَكَّةَ، أَوْ بِأَعْلَاهَا، فَتَلَقَّئْنَا فَتَاءَ مِثْلِ الْبَكْرَةِ الْعَنْطَنَطَةِ، فَقُلْنَا: هَلْ لَكَ أَنْ يَسْتَمْتِعَ مِنْكَ أَحَدُنَا؟ قَالَتْ: وَمَاذَا تَبْذُلَانِ؟ فَنَشَرَ كُلُّ وَاحِدٍ مِثْلَ بُرْدِهِ، فَجَعَلَتْ تَنْظُرُ إِلَى الرَّجُلَيْنِ، وَبَرَّاهَا صَاحِبِي يُنْظِرُ إِلَى عَطْفِهَا، فَقَالَ: إِنَّ بُرْدَ هَذَا خَلَقٌ وَبُرْدِي جَدِيدٌ غَضٌّ. فَتَمَوَّلُ: بُرْدٌ هَذَا لَا بَأْسَ بِهِ، ثَلَاثَ مِرَارٍ أَوْ مَرَّتَيْنِ، ثُمَّ اسْتَمْتَعْتُ مِنْهَا، فَلَمْ أَخْرُجْ حَتَّى حَرَمَهَا رَسُولُ اللَّهِ ﷺ.

[٣٤٢١] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ [بْنِ صَخْرِ الدَّارِمِيِّ]: حَدَّثَنَا أَبُو

Messenger of Allâh ﷺ to Makkah during the Year of the Conquest..." and he mentioned a *Hadîth* like that of Bishr (no. 3420), but he added: "She said: 'Can that be possible?'" And in (the report) it says: "He said: 'This man's *Burd* is old and worn out.'"

[3422] 21 - (...) Ar-Rabî' bin Sabrah Al-Juhanî narrated that his father told him that he was with the Messenger of Allâh ﷺ and he said: "O people, I had given you permission to engage in *Mut'ah* marriages with women, but now Allâh has forbidden that until the Day of Resurrection, so whoever has any of them with him, he should let her go, and do not take back anything that you gave to them."

[3423] (...) It was narrated from 'Abdul-'Azîz bin 'Umar, with this chain. He said: "I saw the Messenger of Allâh ﷺ standing between the Corner and the door, saying..." a *Hadîth* like that of Ibn Numair (no. 3422).

[3424] 22 - (...) It was narrated from 'Abdul-Malik bin Sabrah Al-Juhanî, from his father, that

التُّعْمَانِ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ إِلَى مَكَّةَ، فَذَكَرَ بِمِثْلِ حَدِيثِ بَشْرِ. وَزَادَ: قَالَتْ: وَهَلْ يَصْلُحُ ذَلِكَ؟ وَفِيهِ: قَالَ: إِنَّ بُرْدَ هَذَا خَلَقَ مَحًّا.

[٣٤٢٢] ٢١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيِّ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذِنْتُ لَكُمْ فِي الْإِسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا».

[٣٤٢٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، بِهَذَا الْإِسْنَادِ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ: بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[٣٤٢٤] ٢٢ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ:

his grandfather said: "The Messenger of Allâh ﷺ permitted us to engage in *Mut'ah* during the Year of the Conquest, when we entered Makkah, then we did not leave Makkah before he forbade us to do that."

[3425] 23 - (...) It was narrated from Sabrah bin Ma'bad that during the year of the conquest of Makkah, the Prophet of Allâh ﷺ permitted his Companions to engage in *Mut'ah* marriage with women. He said: "I went out with a companion of mine from Banû Sulaim, and we found a girl from Banû 'Âmir who was like a long-necked young camel. We proposed marriage to her, and showed her our *Burd*, and she started looking. She found me more handsome than my companion, but she saw that my companion's *Burd* was better than mine. She thought for a while, then she chose me over my companion. They were with us for three days, then the Messenger of Allâh ﷺ ordered us to part company with them."

[3426] 24 - (...) It was narrated from Ar-Rabi' bin Sabrah, from his father, that the Prophet ﷺ forbade *Mut'ah* marriage.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَيْنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ، حِينَ دَخَلْنَا مَكَّةَ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا.

[٣٤٢٥] ٢٣ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الرَّبِيعِ ابْنُ سَبْرَةَ بْنِ مَعْبَدٍ قَالَ: سَمِعْتُ أَبِي، رَبِيعَ بْنِ سَبْرَةَ يُحَدِّثُ عَنْ أَبِيهِ سَبْرَةَ بْنِ مَعْبَدٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ، عَامَ فَتْحِ مَكَّةَ، أَمَرَ أَصْحَابَهُ بِالْمُتْعِ مِنَ النِّسَاءِ. قَالَ: فَخَرَجْتُ أَنَا وَصَاحِبٌ لِي مِنْ بَنِي سُلَيْمٍ؛ حَتَّى وَجَدْنَا جَارِيَةً مِنْ بَنِي عَامِرٍ، كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ؛ فَخَطَبْنَاهَا إِلَى نَفْسِهَا، وَعَرَضْنَا عَلَيْهَا بُرْدَيْنَا، فَجَعَلَتْ تَنْظُرُ فَتَرَانِي أَحْمَلُ مِنْ صَاحِبِي، وَتَرَى بُرْدَ صَاحِبِي أَحْسَنَ مِنْ بُرْدِي، فَأَمَرَتْ نَفْسَهَا سَاعَةً ثُمَّ اخْتَارَتْنِي عَلَى صَاحِبِي، فَكُنَّ مَعَنَا ثَلَاثًا، ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِفِرَاقِهِنَّ.

[٣٤٢٦] ٢٤ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ نِكَاحِ الْمُتْعَةِ.

[3427] 25 - (...) It was narrated from Ar-Rabi' bin Sabrah, from his father, that on the day of the conquest of Makkah, the Messenger of Allâh ﷺ forbade *Mut'ah* marriage with women.

[3428] 26 - (...) It was narrated from Ar-Rabi' bin Sabrah Al-Juhanî that his father told him that the Messenger of Allâh ﷺ forbade *Mut'ah* at the time of the Conquest, i.e., *Mut'ah* with women, and that his father had engaged in a *Mut'ah* marriage in exchange for two red *Burd*.

[3429] 27 - (...) 'Urwah bin Az-Zubair narrated that 'Abdullâh bin Az-Zubair stood up in Makkah and said: "Allâh has made some people's hearts blind as He has made their eyes blind; they issue *Fatwa* in favor of *Mut'ah*." He was referring to a man who called him and said: "You are uncouth and lacking in manners. By Allâh, *Mut'ah* was done during the time of the leader of the pious" - meaning the Messenger of Allâh ﷺ. Ibn Az-Zubair said to him: "Just try to do it yourself. By Allâh, if you do it, I will stone you."

Ibn Shihâb said: "Khâlid bin Al-

[٣٤٢٧] ٢٥- (...) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى، يَوْمَ الْفَتْحِ، عَنِ مُتْعَةِ النِّسَاءِ.

[٣٤٢٨] ٢٦- (...) وَحَدَّثَنِيهِ حَسَنُ الْحُلَوَائِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ ابْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ؛ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى، عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ، مُتْعَةَ النِّسَاءِ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِبُرْدَيْنِ أَحْمَرَيْنِ.

[٣٤٢٩] ٢٧- (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَامَ بِمَكَّةَ فَقَالَ: إِنَّ نَاسًا، أَعْمَى اللَّهُ قُلُوبَهُمْ، كَمَا أَعْمَى أَبْصَارَهُمْ، يُتَمَتُّونَ بِالْمُتْعَةِ، يُعْرَضُ بِرَجُلٍ. فَنَادَاهُ فَقَالَ: إِنَّكَ لَجِلْفٌ جَافٍ، فَلَعَمْرِي لَقَدْ كَانَتْ الْمُتْعَةُ تُفْعَلُ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ - يُرِيدُ بِهِ رَسُولَ اللَّهِ ﷺ - فَقَالَ لَهُ ابْنُ الزُّبَيْرِ: فَجَرِّبْ بِنَفْسِكَ. فَوَاللَّهِ! لَئِنْ فَعَلْتَهَا لَأَرْجُمَنَّكَ بِأَخْبَارِكَ.

Muhâjir bin Şaifullâh told me that while he was sitting with a man, another man came to him and asked him about *Mut'ah*, and he gave him permission for that. Ibn Abî 'Amrah Al-Anşârî said to him: 'Wait a minute!' He said: 'What is it? By Allâh, I did that at the time of the leader of the pious.' Ibn Abî 'Amrah said: 'It was permitted in the early days of Islam, in cases of necessity, like dead meat, blood and pork, then Allâh completed His religion and forbade it.'"

Ibn Şihâb said: "Rabî' bin Sabrah Al-Juhanî told me that his father said: 'At the time of the Prophet ﷺ, I engaged in *Mut'ah* with a woman from Banû 'Âmir, in return for two red *Burd*, then the Messenger of Allâh ﷺ forbade *Mut'ah* to us.'"

Ibn Şihâb said: "And I heard Rabî' bin Sabrah narrating that to 'Umar bin 'Abdul-'Azîz when I was sitting there."

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي خَالِدُ بْنُ الْمُهَاجِرِ بْنِ سَنَبِ اللَّهِ: أَنَّهُ بَيْنَا هُوَ جَالِسٌ عِنْدَ رَجُلٍ جَاءَهُ رَجُلٌ فَاسْتَفْتَاهُ فِي الْمُتْعَةِ، فَأَمَرَهُ بِهَا. فَقَالَ لَهُ ابْنُ أَبِي عَمْرَةَ الْأَنْصَارِيُّ: مَهْلًا! قَالَ: مَا هِيَ؟ وَاللَّهِ! لَقَدْ فَعَلْتُ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ.

قَالَ ابْنُ أَبِي عَمْرَةَ: إِنَّهَا كَانَتْ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ لِمَنْ اضْطُرَّ إِلَيْهَا، كَأَلْمِيَّةِ وَالِدٍ وَلَحْمِ الْخِنْزِيرِ، ثُمَّ أَحْكَمَ اللَّهُ الدِّينَ وَنَهَى عَنْهَا.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي رِبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ قَالَ: قَدْ كُنْتُ اسْتَمْتَعْتُ فِي عَهْدِ النَّبِيِّ ﷺ امْرَأَةً مِنْ بَنِي عَامِرٍ، بِبُرْدَيْنِ أَحْمَرَيْنِ، ثُمَّ نَهَاَنَا رَسُولُ اللَّهِ ﷺ عَنِ الْمُتْعَةِ.

قَالَ ابْنُ شِهَابٍ: وَسَمِعْتُ رِبِيعَ بْنَ سَبْرَةَ يُحَدِّثُ ذَلِكَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَأَنَا جَالِسٌ.

[٣٤٣٠] ٢٨- (...) وَحَدَّثَنِي سَلَمَةُ

ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ ابْنِ أَبِي عَبْلَةَ، عَنْ عُمَرَ ابْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ

[3430] 28 - (...) It was narrated that 'Umar bin 'Abdul-'Azîz said: "Ar-Rabî' bin Sabrah Al-Juhanî told me, from his father, that the Messenger of Allâh ﷺ forbade *Mut'ah*, and said: 'It is unlawful from this day of yours until the Day of Resurrection, and

whoever had given them something, he should not take it back.”

[3431] 29 - (1407) It was narrated from ‘Alī bin Abī Ṭālib that the Messenger of Allāh ﷺ forbade *Mut‘ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.

[3432] (...) It was narrated from Mālik with this chain, and he said: “He heard ‘Alī bin Abī Ṭālib say to so-and-so: ‘You are a man who has been led astray. The Messenger of Allāh ﷺ forbade...’” a *Hadīth* like that of Yahyā bin Yahyā, from Mālik (no. 3431).

[3433] 30 - (...) It was narrated from ‘Alī that the Prophet ﷺ forbade *Mut‘ah* marriage on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.

نَهَى عَنِ الْمُتْعَةِ. وَقَالَ «أَلَا إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَذَا إِلَى يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَى شَيْئًا فَلَا يَأْخُذْهُ».

[٣٤٣١] ٢٩ - (١٤٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنِي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ؛ وَعَنْ أَكْلِ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ. [انظر: ٥٠٠٥]

[٣٤٣٢] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءِ الضُّبَيْعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ: سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِفُلَانٍ: إِنَّكَ رَجُلٌ تَأْتَهُ، نَهَى رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ يَحْيَى بْنِ يَحْيَى، عَنْ مَالِكٍ.

[٣٤٣٣] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ ابْنِ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنِي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ

[3434] 31 - (...) It was narrated from ‘Alī that he heard Ibn ‘Abbās being lenient about *Mut’ah* marriage with women. He said: “Wait a minute, O Ibn ‘Abbās! The Messenger of Allāh ﷺ forbade it on the Day of Khaibar and (he forbade) the meat of domestic donkeys.”

[3435] 32 - (...) ‘Alī bin Abī Ṭālib said to Ibn ‘Abbās: “The Messenger of Allāh ﷺ forbade *Mut’ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.”

Chapter 4. The Prohibition Of Being Married To A Woman And Her Paternal Aunt Or Maternal Aunt At The Same Time

[3436] 33 - (1408) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘One should not be married to a woman and her paternal aunt, or

[٣٤٣٤] ٣١- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ ابْنِ عَلِيٍّ؛ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ: مَهْلًا، يَا ابْنَ عَبَّاسٍ! فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا يَوْمَ خَيْبَرَ. وَعَنْ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ.

[٣٤٣٥] ٣٢- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ [بْنُ يَحْيَى] قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِمَا أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِابْنِ عَبَّاسٍ: نَهَى رَسُولُ اللَّهِ ﷺ، عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ.

(المعجم ٤) - (بَابُ تَحْرِيمِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَتِهَا أَوْ خَالَتِهَا فِي النِّكَاحِ) (التحفة ٤)

[٣٤٣٦] ٣٣- (١٤٠٨) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ

a woman and her maternal aunt, at the same time.”

[3437] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade being married to four women at the same time: A woman and her paternal aunt, and a woman and her maternal aunt.

[3438] 35 - (...) It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘Do not marry a paternal aunt when you are already married to her brother’s daughter, and do not marry the sister’s daughter when you are already married to the maternal aunt.’”

[3439] 36 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ forbade a man to be married to a woman and her paternal aunt, or to a woman and her maternal aunt.”

Ibn Shihâb said: “We think that the maternal aunt of her father

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

[٣٤٣٧] ٣٤- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ مَالِكِ]، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَرْبَعِ نِسْوَةٍ، أَنْ يُجْمَعَ بَيْنَهُنَّ: الْمَرْأَةَ وَعَمَّتِهَا، وَالْمَرْأَةَ وَخَالَتِهَا.

[٣٤٣٨] ٣٥- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ - قَالَ: ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الْأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ - عَنْ ابْنِ شِهَابٍ، عَنْ قَبِيصَةَ بِنْتِ دُوَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُنْكَحُ الْعَمَّةُ عَلَى بِنْتِ الْأَخِ، وَلَا ابْنَةُ الْأَخْتِ عَلَى الْخَالَةِ».

[٣٤٣٩] ٣٦- (...) وَحَدَّثَنِي حَرَمَلَةُ [بِنْتُ يَحْيَى]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بِنْتُ دُوَيْبِ بْنِ الْكَعْبِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ

and the paternal aunt of her father come under the same ruling.”

[3440] 37 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘A man should not be married to a woman and her paternal aunt or maternal aunt at the same time.’”

[3441] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a similar *Hadîth* (as no. 3440).

[3442] 38 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A man should not propose marriage to a woman to whom his brother has already proposed, and he should not outbid his brother. A man should not marry a woman if he is already married to her paternal aunt or maternal aunt. A woman should not ask for her sister to be divorced so as to deprive her of what is rightfully hers, and so that she may be married in her stead; rather she will have what Allâh has decreed for her.”

يَجْمَعُ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتَيْهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتَيْهَا.

قَالَ ابْنُ شَهَابٍ: فَتُرَى خَالََةَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ.

[٣٤٤٠] ٣٧- (...) وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتَيْهَا وَلَا عَلَى خَالَتَيْهَا».

[٣٤٤١] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[٣٤٤٢] ٣٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أُخِيهِ، وَلَا يَسُومُ عَلَى سَوْمِ أُخِيهِ، وَلَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتَيْهَا وَلَا عَلَى خَالَتَيْهَا، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتُكْتَفَىءَ صَحْفَتَيْهَا، وَتُنْكَحَ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا».

[3443] 39 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade marrying a woman when one is already married to her paternal aunt or maternal aunt, (and he forbade) a woman asking for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself, for Allâh [the Mighty and Sublime] is her Sustainer."

[3444] 40 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade being married to a woman and her paternal aunt or maternal aunt at the same time."

[3445]... - (...) A similar report (as no. 3444) was narrated from 'Amr bin Dînâr with this chain.

Chapter 5. The Prohibition Of Marriage For One Who Is In *Ihrâm*, And It Is Disliked For Him To Propose Marriage

[3446] 41 - (1409) It was narrated from Nubaih bin Wahb

[٣٤٤٣] ٣٩- (...) وَحَدَّثَنِي مُحْرَزُ ابْنُ عَوْنٍ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنَكَحَ الْمَرْأَةُ عَلَى عَمَّتَيْهَا أَوْ خَالَئِهَا، أَوْ [أَنْ] تَسْأَلَ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لِتُكْتَفِيَءَ مَا فِي صَحْفَتَيْهَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ [رَازِقُهَا].

[٣٤٤٤] ٤٠- (...) حَدَّثَنَا [مُحَمَّدُ] ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ: - وَاللَّفْظُ لِابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ - قَالُوا: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتَيْهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَئِهَا.

[٣٤٤٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهِذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ٥) - (بابُ تحريمِ نكاحِ المحرم، وكرهه خطبته) (التحفة ٥)

[٣٤٤٦] ٤١- (١٤٠٩) حَدَّثَنَا بَحْيَى

that ‘Umar bin ‘Ubaidullâh wanted to marry Talhah bin ‘Umar to the daughter of Shaibah bin Jubair, and he sent for Abân bin ‘Uthmân, who was the Commander of Hajj, to attend the wedding. Abân said: “I heard ‘Uthmân bin ‘Affân say: ‘The Messenger of Allâh ﷺ said: The *Muḥrim* should not get married, have a marriage arranged for him, nor propose marriage.”

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ: أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ أَرَادَ أَنْ يُرَوِّجَ طَلْحَةَ بِنْتُ عُمَرَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ فَحَضَرَ ذَلِكَ وَهُوَ أَمِيرُ الْحَجِّ. فَقَالَ أَبَانَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُنْكَحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ».

[3447] 42 - (...) Nubaiḥ bin Wahb said: “‘Umar bin ‘Ubaidullâh bin Ma‘mar, who had proposed the marriage of his son to the daughter of Shaibah bin ‘Uthmân, sent me to Abân bin ‘Uthmân who was in charge of the Hajj. He said: ‘I regard him as no more than a Bedouin, for; “The *Muḥrim* should not get married nor have a marriage arranged for him.” ‘Uthmân narrated that to us from the Messenger of Allâh ﷺ.”

[٣٤٤٧] ٤٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي بَكْرٍ، عَنْ نَافِعٍ: حَدَّثَنِي نُبَيْهِ بْنُ وَهَبٍ قَالَ: بَعَثَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بِنْتَ شَيْبَةَ بِنِّ عُثْمَانَ عَلَى ابْنِهِ، فَأَرْسَلَنِي إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ عَلَى الْمُوسِمِ. فَقَالَ: أَلَا أَرَاهُ أَعْرَابِيًّا «إِنَّ الْمُحْرِمَ لَا يُنْكَحُ وَلَا يُنْكَحُ». أَخْبَرَنَا بِذَلِكَ عُثْمَانُ عَنْ رَسُولِ اللَّهِ ﷺ.

[3448] 43 - (...) It was narrated from Nubaiḥ bin Wahb, from Abân bin ‘Uthmân, from ‘Uthmân bin ‘Affân, that the Messenger of Allâh ﷺ said: “The *Muḥrim* should not get married, have a marriage arranged for him, nor propose marriage.”

[٣٤٤٨] ٤٣ - (...) وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ قَالَ: وَحَدَّثَنِي أَبُو الْخَطَّابِ زَيْدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ ابْنُ سَوَاءٍ. قَالََا جَمِيعًا: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ

[3449] 44 - (...) It was narrated from Nubaih bin Wahb, from Abân bin ‘Uthmân, from ‘Uthmân, that the Prophet ﷺ said: “The *Muḥrim* should not get married nor have a marriage arranged for him.”

[3450] 45 - (...) It was narrated from Nubaih bin Wahb, that ‘Umar bin ‘Ubaidullâh bin Ma‘mar wanted to marry his son Ṭalḥah to the daughter of Shaibah bin Jubair during the *Hajj*. At that time Abân bin ‘Uthmân was the Commander of *Hajj*. He sent word to Abân saying: “I would like to arrange the marriage of Ṭalḥah bin ‘Umar and I would like you to attend.” Abân said to him: “I think you are no more than an ill-mannered ‘Irâqî. I heard ‘Uthmân bin ‘Affân say: ‘The Messenger of Allâh ﷺ said: The *Muḥrim* should not get married.’”

[3451] 46 - (1410) It was

عَفَانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُنْكَحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ».

[٣٤٤٩] ٤٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهَبٍ، عَنْ أَبِيَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ يُبْلَغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «الْمُحْرِمُ لَا يُنْكَحُ وَلَا يَخْطُبُ».

[٣٤٥٠] ٤٥- (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هَلَالٍ عَنْ نُبَيْهِ بْنِ وَهَبٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ أَرَادَ أَنْ يُنْكَحَ ابْنَهُ طَلْحَةَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ، فِي الْحَجِّ، وَأَبَانُ بْنُ عُثْمَانَ يَوْمئِذٍ أَمِيرُ الْحَاجِّ، فَأَرْسَلَ إِلَى أَبِيَانَ: إِنِّي قَدْ أَرَدْتُ أَنْ أُنْكَحَ طَلْحَةَ بْنَ عُمَرَ، فَأَجِبْ أَنْ تَحْضُرَ ذَلِكَ. فَقَالَ لَهُ أَبِيَانَ: أَلَا أَرَاكَ عِرَاقِيًّا جَافِيًّا، إِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُنْكَحُ الْمُحْرِمُ».

[٣٤٥١] ٤٦- (١٤١٠) حَدَّثَنَا أَبُو

narrated from Abû Ash-Sha'thâ that Ibn 'Abbâs told him, that the Prophet ﷺ married Maimûnah while he was in *Ihrâm*.

Ibn Numair added: "I narrated that to Az-Zuhrî and he said: 'Yazîd bin Al-Aṣamm told me that he married her when he was not in *Ihrâm*.'"

[3452] 47 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ married Maimûnah when he was in *Ihrâm*."

[3453] 48 - (1411) It was narrated from Yazîd bin Al-Aṣamm: "Maimûnah bint Al-Ḥârith told me that the Messenger of Allâh ﷺ married her when he was not in *Ihrâm*." He said: "She was my maternal aunt and the maternal aunt of Ibn 'Abbâs."

بَكَرِ بْنِ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ
الْحَنْظَلِيُّ: جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ
ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] -
عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعَثَاءِ أَنَّ
ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ
[مَيْمُونَةَ] وَهُوَ مُحْرِمٌ.

زَادَ ابْنُ نُمَيْرٍ: فَحَدَّثْتُ بِهِ الزُّهْرِيَّ
فَقَالَ: أَخْبَرَنِي يَزِيدُ بْنُ الْأَصَمِّ؛ أَنَّهُ
نَكَحَهَا وَهُوَ حَلَالٌ.

[٣٤٥٢] ٤٧- (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ
الرَّحْمَنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ
بْنِ زَيْدٍ أَبِي الشَّعَثَاءِ، عَنِ ابْنِ عَبَّاسٍ؛
أَنَّهُ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ
وَهُوَ مُحْرِمٌ.

[٣٤٥٣] ٤٨- (١٤١١) وَحَدَّثَنَا أَبُو
بَكَرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ:
حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو فَرَاةَ
عَنْ يَزِيدَ بْنِ الْأَصَمِّ: حَدَّثَنِي مَيْمُونَةُ بِنْتُ
الْحَارِثِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ
حَلَالٌ.

قَالَ: وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ
عَبَّاسٍ.

Chapter 6. The Prohibition Of Proposing Marriage When One's Brother Has Already Proposed, Unless He Gives Permission Or Gives Up The Idea

[3454] 49 - (1412) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Do not outbid one another, and do not propose marriage when someone else has already proposed."

[3455] 50 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No man should outbid his brother, nor should he propose marriage when his brother has already proposed, unless he gives him permission."

[3456] (...) It was narrated from 'Ubaidullāh with this chain (a *Hadīth* similar to no. 3455).

[3457] (...) It was narrated from Nāfi' with this chain (a *Hadīth* similar to no. 3455).

(المعجم ٦) - (باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك)
(التحفة ٦)

[٣٤٥٤] ٤٩ - (١٤١٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبُ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ». [انظر: ٣٨١١]

[٣٤٥٥] ٥٠ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ -: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، إِلَّا أَنْ يَأْذَنَ لَهُ».

[٣٤٥٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الْإِسْنَادِ.

[٣٤٥٧] (...) وَحَدَّثَنِي أَبُو كَامِلٍ [الْجَحْدَرِيُّ]: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ.

[3458] 51 - (1413) It was narrated from Abû Hurairah that the Prophet ﷺ forbade a town-dweller to sell on behalf of a Bedouin, or artificially inflating prices, or a man to propose when his brother has already proposed, or outbidding one's brother, or a woman to ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.

[3459] 52 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not artificially inflate prices; no man should outbid his brother, and no town dweller should sell on behalf of a Bedouin, and no man should propose marriage when his brother has already proposed, and no woman should ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.'"

[3460] 53 - (...) A similar report (as no. 3459) was narrated from Az-Zuhri with this chain, except that in the *Hadîth* of Ma'mar it says: "And no man should outbid his brother."

[٣٤٥٨] ٥١ - (١٤١٣) وَحَدَّثَنِي
عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي
عُمَرَ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ
عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي
هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ حَاضِرٌ
لِبَادٍ، أَوْ يَتَنَاجَشُوا، أَوْ يَخْطُبَ الرَّجُلُ
عَلَى خِطْبَةِ أَخِيهِ، أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ،
وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخِيهَا لِتَكْتَفِيَءَ مَا
فِي إِنْأَيْهَا، أَوْ مَا فِي صَحْفَتَيْهَا .
زَادَ عَمْرُو فِي حَدِيثِهِ: وَلَا يَسْمِ الرَّجُلُ
عَلَى سَوْمِ أَخِيهِ .

[٣٤٥٩] ٥٢ - (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ:
أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي
سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَنَاجَشُوا، وَلَا
يَبِيعُ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَبِيعُ حَاضِرٌ
لِبَادٍ، وَلَا يَخْطُبُ الْمَرْءُ عَلَى خِطْبَةِ
أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ الْأُخْرَى
لِتَكْتَفِيَءَ مَا فِي إِنْأَيْهَا» .

[٣٤٦٠] ٥٣ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛
وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ،

بِهَذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ
مَعْمَرٍ «وَلَا يَزِدُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ».

[3461] 54 - (...) It was narrated
from Abû Hurairah that the
Messenger of Allâh ﷺ said: "No
Muslim should offer a higher
price than his brother or propose
marriage when another Muslim
has already proposed marriage."
[٣٤٦١] ٥٤ - (...) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ،
جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ
أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - : أَخْبَرَنِي الْعَلَاءُ
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «لَا يَسُمُّ الْمُسْلِمُ عَلَى سَوْمِ
الْمُسْلِمِ، وَلَا يَخْطُبُ عَلَى خِطْبَتِهِ».

[3462] 55 - (...) It was narrated
from Abû Hurairah from the
Prophet ﷺ (a *Hadîth* similar to
no. 3461).

[٣٤٦٢] ٥٥ - (...) وَحَدَّثَنِي أَحْمَدُ
ابْنُ إِبْرَاهِيمَ الدَّورَقِيُّ: حَدَّثَنَا عَبْدُ
الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ وَسُهَيْلِ
عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
[٣٤٦٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا أَنَّهُمْ قَالُوا:
«عَلَى سَوْمِ أَخِيهِ، وَخِطْبَةِ أَخِيهِ».

[3463]... - (...) It was narrated
from Shu'bah and others from
Abû Hurairah from the Prophet
ﷺ (a *Hadîth* similar to no. 3461),
except that they said: "... offer a
higher price than his brother, or
propose marriage when his
brother has already proposed."

[3464] 56 - (1414) It was
narrated from 'Abdur-Rahmân
bin Shumâsah that he heard
'Uqbah bin 'Âmir on the *Minbar*
saying: "The Messenger of Allâh
ﷺ said: 'The believer is the
brother of another believer, and
it is not permissible for a believer
to outbid his brother or propose

[٣٤٦٤] ٥٦ - (١٤١٤) وَحَدَّثَنِي أَبُو
الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ
اللَّيْثِ وَعَافِيَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ أَنَّهُ سَمِعَ
عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمُبَرِّ يَقُولُ: إِنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ أَخُو

marriage when his brother has already proposed, unless the latter gives up the idea.”

الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَتَّبَعَ عَلَى
بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ
حَتَّى يَذَرَ» .

Chapter 7. Prohibition And Invalidity Of *Shighâr* Marriage

(المعجم ٧) - (بابُ تحريم نكاح

الشغار وبطلانه) (التحفة ٧)

[3465] 57 - (1415) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade *Shighâr* marriage.

[٣٤٦٥] ٥٧ - (١٤١٥) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنِ الشَّغَارِ.

Shighâr is when a man gives his daughter in marriage to another man in return for marrying the latter’s daughter, with no dowry given.

وَالشَّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ، عَلَى
أَنْ يُزَوِّجَهُ ابْنَتَهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ .

[3466] 58 - (...) A similar report (as no. 3465) was narrated from Ibn ‘Umar from the Prophet ﷺ, except that in the *Hadîth* of ‘Ubaidullâh it says: “I said to Nâfi: ‘What is *Shighâr*?’”

[٣٤٦٦] ٥٨ - (...) وَحَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ
ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ
اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ
اللَّهِ قَالَ: قُلْتُ لِنَافِعٍ: مَا الشَّغَارُ؟

[3467] 59 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade *Shighâr*.

[٣٤٦٧] ٥٩ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ
الرَّحْمَنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ
الشَّغَارِ.

[3468] 60 - (...) It was narrated from Ibn ‘Umar that the Prophet

[٣٤٦٨] ٦٠ - (...) وَحَدَّثَنَا مُحَمَّدُ

ﷺ said: "There is no *Shighâr* in Islam."

[3469] 61 - (1416) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Shighâr*."

Ibn Numair added: "*Shighâr* is when a man says to another: 'Give me your daughter in marriage and I will give you my daughter in marriage, or give me your sister in marriage and I will give you my sister in marriage.'"

[3470] (...) It was narrated from 'Ubaidullâh [who is the son of 'Umar] with this chain (a *Hadith* similar to no. 3469), but he did not mention the addition of Ibn Numair.

[3471] 62 - (1417) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade *Shighâr*."

ابن رافع: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي أُيُوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا شِغَارَ فِي الْإِسْلَامِ».

[٣٤٦٩] ٦١ - (١٤١٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشَّغَارِ.

زَادَ ابْنُ نُمَيْرٍ: وَالشَّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ وَأَزْوَجْكَ ابْنَتِي، وَزَوِّجْنِي أُخْتَكَ وَأَزْوَجْكَ أُخْتِي.

[٣٤٧٠] (...). وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عَبْدِ اللَّهِ [وَهُوَ ابْنُ عُمَرَ] بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ.

[٣٤٧١] ٦٢ - (١٤١٧) وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشَّغَارِ.

Chapter 8. Fulfilling The Conditions Stipulated In The Marriage

[3472] 63 - (1418) It was narrated that ‘Uqbah bin ‘Âmir said: “The Messenger of Allâh ﷺ said: ‘The condition which most deserves to be fulfilled is that by means of which intimacy becomes permissible for you.’”

This is the wording of the *Hadîth* of Abû Bakr and Ibn Al-Muthanna, except that Ibn Al-Muthanna said: “conditions”.

Chapter 9. Seeking Permission Of A Previously-Married Woman In Words, And Of A Virgin By Silence

[3473] 64 - (1419) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “A previously-married woman should not be married until she has been consulted, and a virgin should not be married until her permission has been sought.” They said: “O Messenger of Allâh, what is her permission?” He said: “If she remains silent.”

(المعجم ٨) - (بَابُ الْوَفَاءِ بِالشَّرْطِ فِي النِّكَاحِ) (التحفة ٨)

[٣٤٧٢] ٦٣ - (١٤١٨) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ؛ وَحَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْبَزْزِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ». هَذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى، غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ: «الشَّرْطُ».

(المعجم ٩) - (بَابُ اسْتِئْذَانِ الثَّيْبِ فِي النِّكَاحِ بِالنُّطْقِ، وَالْبَكْرِ بِالسُّكُوتِ) (التحفة ٩)

[٣٤٧٣] ٦٤ - (١٤١٩) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُنْكَحُ الْأَيْمُ حَتَّى تُسْتَأْمَرَ، وَلَا

تُنكحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

[3474] (...) A *Hadīth* similar to that of Hishām (no. 3473) with its chain was narrated from Ibn Abī Kathīr. The wording of the *Aḥadīth* of Hishām, Shaibān and Mu‘āwiyah bin Salām are all the same.

[٣٤٧٤] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَانَ؛ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى يَعْنِي ابْنَ يُونُسَ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَيْبَانُ؛ قَالَ: وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ، كُلُّهُمُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ. وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلَامٍ فِي هَذَا الْحَدِيثِ.

[3475] 65 - (1420) Zakwân, the freed slave of ‘Aīshah, said: “I heard ‘Aīshah say: ‘I asked the Messenger of Allāh ﷺ about a virgin whose family arranges her marriage: “Should she be consulted or not?” The Messenger of Allāh ﷺ said to her: “Yes, she should be consulted.” ‘Aīshah said: ‘I said

[٣٤٧٥] ٦٥- (١٤٢٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: - وَاللَّفْظُ لِابْنِ رَافِعٍ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ

to him: "She will feel too shy."
The Messenger of Allâh ﷺ said:
"That is her permission, if she
remains silent."

قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ
ذُكْوَانُ مَوْلَى عَائِشَةَ: سَمِعْتُ عَائِشَةَ
تَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْجَارِيَةِ
يُنكِحُهَا أَهْلُهَا، أَسْتَأْمَرُ أَمْ لَا؟ فَقَالَ لَهَا
رَسُولُ اللَّهِ ﷺ: «نَعَمْ، تُسْتَأْمَرُ» فَقَالَتْ
عَائِشَةُ: فَقُلْتُ لَهُ: فَإِنِّي تَسْتَحْيِي. فَقَالَ
رَسُولُ اللَّهِ ﷺ: «فَذَلِكَ إِذْنُهَا إِذَا هِيَ
سَكَتَتْ».

[3476] 66 - (1421) It was
narrated from Ibn 'Abbâs that
the Prophet ﷺ said: "The
previously-married woman has
more right concerning herself
than her guardian does, and the
virgin should be asked for
permission, and her permission is
her silence."

[٣٤٧٦] ٦٦ - (١٤٢١) حَدَّثَنَا سَعِيدُ
ابْنِ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا
مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ
لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَبْدُ اللَّهِ
ابْنُ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَيِّمُ أَحَقُّ
بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي
نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا» قَالَ: نَعَمْ.

[3477] 67 - (...) It was
narrated from Ibn 'Abbâs that
the Prophet ﷺ said: "The
previously-married woman has
more right concerning herself
than her guardian does, and the
virgin should be consulted, and her
permission is her silence."

[٣٤٧٧] ٦٧ - (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ
سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ: سَمِعَ
نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ
النَّبِيَّ ﷺ قَالَ: «الْثَيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ
وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ، وَإِذْنُهَا سُكُوتُهَا».

[3478] 68 - (...) Sufyân
narrated it with this chain and he
said:
(The Prophet ﷺ said:) "The

[٣٤٧٨] ٦٨ - (...) وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ.

previously-married woman has more right concerning herself than her guardian does, and the father of a virgin should ask her permission, and her permission is her silence.” Or perhaps he said: “Her silence is her approval.”

Chapter 10. It Is Permissible For A Father To Arrange The Marriage Of A Young Virgin

[3479] 69 - (1422) It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ married me when I was six years old and he lived with me when I was nine years old.”

She said: “We came to Al-Madīnah and I fell sick for a month and my hair came down to my neck. Umm Rûmân came to me when I was on a swing and some of my friends were with me. She called me loudly and I went to her, and I did not know what she wanted of me. She took me by the hand and made me stand at the door. I said: ‘Hâh, Hâh’ (as if gasping for breath) until I had calmed down, then she took me into a house where there were some women of the *Anṣâr* who said: ‘With good wishes, and blessings, and good fortune.’ She handed me over to them and they washed my hair and adorned me, and then suddenly the Messenger of Allāh ﷺ was there, and they handed me over to him.”

وَقَالَ: «الْتَيْبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا» وَرَبِّمَا قَالَ: «وَصَمْتُهَا إِفْرَارُهَا».

(المعجم ١٠) - (بَابُ جَوَازِ تَرْوِيجِ الْأَبِ الْبَكْرِ الصَّغِيرَةِ) (التحفة ١٠)

[٣٤٧٩] ٦٩ - (١٤٢٢) حَدَّثَنَا أَبُو كَرِيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لَيْسَتْ سِنِينَ، وَبَنَى بِي وَأَنَا ابْنَةُ تِسْعِ سِنِينَ.

قَالَتْ: فَقَدِمْنَا الْمَدِيْنَةَ فَوُعِدْتُ شَهْرًا، فَوَفَى شَعْرِي جَمِيْمَةً، فَأَتَنِي أُمُّ رُوْمَانَ، وَأَنَا عَلَى أَرْجُوْحَةٍ، وَمَعِيَ صَوَاحِبِي، فَصَرَخْتُ بِي فَأَتَيْتُهَا، وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ بِيْدِي، فَأَوْفَقْتَنِي عَلَى الْبَابِ. فَقُلْتُ: هَهُ هَهُ، حَتَّى ذَهَبَ نَفْسِي، فَأَدْخَلْتَنِي بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ، فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكََةِ، وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمْتَنِي إِلَيْهِنَّ،

فَعَسَلَنَ رَأْسِي وَأَصْلَحَنِي، فَلَمْ يُرْغَبِي إِلَّا
وَرَسُولُ اللَّهِ ﷺ ضُحَى، فَأَسْلَمَنِي إِلَيْهِ.

[3480] 70 - (...) It was narrated that 'Āishah said: "The Prophet ﷺ married me when I was six years old, and consummated the marriage with me when I was nine years old."

[٣٤٨٠] ٧٠- (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ
ابْنِ عُرْوَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ
لَهُ -: حَدَّثَنَا عَبْدُهُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ،
وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ.

[3481] 71 - (...) It was narrated from 'Āishah that the Prophet ﷺ married her when she was seven years old and she was taken to him as a bride when she was nine years old, and she took her dolls with her. He died when she was eighteen years old.

[٣٤٨١] ٧١- (...) وَحَدَّثَنَا عَبْدُ ابْنِ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛
أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ،
وَرَفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ، وَلَعِبَهَا
مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

[3482] 72 - (...) It was narrated from 'Āishah that: "The Messenger of Allāh ﷺ married her when she was six years old and consummated the marriage with her when she was nine years old, and he died when she was eighteen years old."

[٣٤٨٢] ٧٢- (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى
وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا
- أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ:
تَزَوَّجَهَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِنْتُ سِتِّ،
وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا
وَهِيَ بِنْتُ ثَمَانَ عَشْرَةَ.

Chapter 11. It Is Recommended To Get Married And Arrange Marriages In Shawwâl, And It Is Recommended To Consummate The Marriage In That Month

[3483] 73 - (1423) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ married me in Shawwâl and consummated the marriage with me in Shawwâl, and which of the wives of the Messenger of Allāh ﷺ was dearer to him than me?" And 'Āishah liked for marriages with her women folk to be consummated in Shawwâl.

[3484] (...) Sufyân narrated with this chain (a *Hadīth* similar to no. 348^o), but he did not mention what 'Āishah did (liked).

Chapter 12. It Is Recommended For The One Who Wants To Marry A Woman To Look At Her Face And Hands Before Proposing Marriage To Her

[3485] 74 - (1424) It was narrated that Abū Hurairah said: I was with the Prophet ﷺ when a man came to him and told him that he had gotten married to a woman from among the *Anṣār*. The Messenger of Allāh ﷺ said:

(المعجم ١١) - (بَابُ اسْتِحْبَابِ

التزوج والتزويج في شوال،

واستحباب الدخول فيه) (التحفة ١١)

[٣٤٨٣] ٧٣ - (١٤٢٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُهَيْرٍ - قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ ابْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ فِي شَوَّالٍ، وَبَنَى بِي فِي شَوَّالٍ، فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ ﷺ كَانَ أَحْظَى عِنْدَهُ مِنِّي؟ قَالَ: وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخَلَ نِسَاءَهَا فِي شَوَّالٍ.

[٣٤٨٤] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ فَعَلَ عَائِشَةَ.

(المعجم ١٢) - (بَابُ نَدْبٍ مِنْ أَرَادَ

نكاح امرأة إلى أن ينظر إلى وجهها

وكفيها قبل خطبتها) (التحفة ١٢)

[٣٤٨٥] ٧٤ - (١٤٢٤) حَدَّثَنَا ابْنُ

أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَارِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَأَتَاهُ رَجُلٌ

“Did you look at her?” He said: “No.” He said: “Go and look at her, for there is something in the eyes of the *Anṣâr*.”

[3486] 75 - (...) It was narrated that Abû Hurairah said: “A man came to the Prophet ﷺ and said: ‘I have married a woman from among the *Anṣâr*.’ The Prophet ﷺ said to him: ‘Did you look at her? For there is something in the eyes of the *Anṣâr*.’ He said: ‘I looked at her.’ He said: ‘For how much did you marry her?’ He said: ‘For four *Uqiyah*.’ The Prophet ﷺ said to him: ‘For four *Uqiyah*? It is as if you are going to dig the silver out from the side of this mountain. We do not have anything to give you, but perhaps we will send you on an expedition and you will get something from it.’ And he sent an expedition to Banû ‘Abs, and he sent that man with them.”

Chapter 13. The Dowry. It Is Permissible For The Dowry To Be Teaching Qur’ân, A Ring Of Iron Or Anything Else, A Small Or Large Amount, And It Is Recommended For It To Be Five Hundred *Dirham*

[3487] 76 - (1425) It was

فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ .
فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْظَرْتَ إِلَيْهَا؟»
قَالَ: لَا . قَالَ: «فَاذْهَبْ فَانظُرْ إِلَيْهَا،
فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا» .

[٣٤٨٦] ٧٥ - (...) وَحَدَّثَنِي يَحْيَى
ابْنُ مَعِينٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ
الْفَرَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي
حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى
النَّبِيِّ ﷺ فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً مِنَ
الْأَنْصَارِ . فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ نَظَرْتَ
إِلَيْهَا؟ فَإِنَّ فِي عْيُونِ الْأَنْصَارِ شَيْئًا» قَالَ: قَدْ
نَظَرْتُ إِلَيْهَا . قَالَ: «عَلَى كَمْ تَزَوَّجْتَهَا؟»
قَالَ: عَلَى أَرْبَعِ أَوْاقٍ . فَقَالَ لَهُ النَّبِيُّ ﷺ:
«عَلَى أَرْبَعِ أَوْاقٍ؟ كَأَنَّمَا تَنْجِثُونَ الْفِضَّةَ مِنْ
عَرْضِ هَذَا الْجَبَلِ، مَا عِنْدَنَا مَا نُعْطِيكَ،
وَلَكِنْ عَسَى أَنْ نَبْعَثَكَ فِي بَعْثٍ تَصِيبُ مِنْهُ»
قَالَ: فَبَعَثَ بَعْثًا إِلَى بَنِي عَبْسٍ، بَعَثَ ذَلِكَ
الرَّجُلَ فِيهِمْ .

(المعجم ١٣) - (بَابُ الصَّدَاقِ وَجَوَازِ
كَوْنِهِ تَعْلِيمَ قُرْآنٍ وَخَاتَمِ حَدِيدٍ، وَغَيْرِ
ذَلِكَ مِنْ قَلِيلٍ وَكَثِيرٍ وَاسْتِحْبَابِ كَوْنِهِ
خَمْسَمِائَةَ دَرَاهِمٍ لِمَنْ لَا يَجْحَفُ بِهِ)
(التحفة ١٣)

[٣٤٨٧] ٧٦ - (١٤٢٥) حَدَّثَنَا قُتَيْبَةُ

narrated that Sahl bin Sa'd As-Sâ'idî said: "A woman came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ, I have come to give myself to you (in marriage).' The Messenger of Allâh ﷺ looked her up and down, then the Messenger of Allâh ﷺ lowered his head. When the woman saw that he had not made any decision about her, she sat down. A man among his Companions stood up and said: 'O Messenger of Allâh, if you have no need of her then marry her to me.' He said: 'Do you have anything?' He said: 'No, by Allâh, O Messenger of Allâh.' He said: 'Go to your family and see if you can find something.' So he went, then he came back and said: 'No, by Allâh, O Messenger of Allâh, not even a ring of iron, only this *Izâr* (lower garment) of mine'" - Sahl said: "He did not have a *Ridâ'* (upper garment) - 'and she may have half of it.' The Messenger of Allâh ﷺ said: 'What will she do with your *Izâr*? If you wear it she will not have anything of it and if she wears it you will not have anything of it.' The man sat down, and after he had sat for a long time, he got up (to leave). The Messenger of Allâh ﷺ saw him turning away, and he ordered that he be called to him. When he came, he said: 'What do you know of the Qur'ân?' He said: 'I know *Sûrah*

ابْنُ سَعِيدٍ الْقُفَيْيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ جِئْتُ أَهْبُ لَكَ نَفْسِي، فَتَنْظُرْ 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 تَكُنْ لَكَ بِهَا حَاجَةٌ فَرَوِّجْنِيهَا. فَقَالَ: «فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! فَقَالَ: «أَذْهَبَ إِلَى أَهْلِكَ، فَانظُرْ هَلْ تَجِدُ شَيْئًا؟» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «انظُرْ وَلَوْ خَاتِمٌ مِنْ حَدِيدٍ، فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلَا خَاتِمٌ مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِذَاءٌ - فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: « مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ

such-and-such and *Sûrah* such-and-such' - and he listed them. He said: 'Do you recite them by heart?' He said: 'Yes.' He said: 'Go. You have been given her (in marriage) for what you know of the Qur'an.'" This is the *Hadîth* of Ibn Abî Hâzim (a narrator), and the *Hadîth* of Ya'qûb (another narrator) is very similar in wording.

لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُؤَلِّيًا، فَأَمَرَ بِهِ فَدَعِيَ لَهُ. فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا - عَدَدَهَا - فَقَالَ: «تَقْرَأُهَا عَنْ ظَهْرِ قَلْبِكَ؟» قَالَ: نَعَمْ. قَالَ: «أَذْهَبَ فَقَدْ مُلِّكْتَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ» هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ، وَحَدِيثُ يَعْقُوبَ يَقَارِبُهُ فِي اللَّفْظِ.

[3488] 77 - (...) This *Hadîth* was narrated from Sahl bin Sa'd (a *Hadîth* similar to no. 3487); some of them added material to one another's reports, but in the *Hadîth* there is an addition which says: "Go, for I have married her to you, so teach her Qur'an."

[٣٤٨٨] ٧٧- (...) وَحَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الدَّرَاوَرْدِيِّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنِ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهَذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ: «انْطَلَقَ فَقَدْ زَوَّجْتَكِهَا، فَعَلِمَهَا مِنَ الْقُرْآنِ».

[3489] 78 - (1426) It was narrated that Abû Salamah bin 'Abdur-Rahmân said: "I asked

[٣٤٨٩] ٧٨- (١٤٢٦) حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَازِمٍ: أَخْبَرَنَا عَبْدُ

‘Āishah, the wife of the Prophet ﷺ: ‘How much was the dowry of the Messenger of Allāh ﷺ?’ She said: ‘The dowry that he gave to his wives was twelve *Uqiyah* and a *Nashsh*.’ She said: ‘Do you know what a *Nashsh* is?’ I said: ‘No.’ She said: ‘Half an *Uqiyah*; and that (the whole amount) was equal to five hundred *Dirham*. That was the dowry of the Messenger of Allāh ﷺ to his wives.’”

الْعَزِيزِ بْنِ مُحَمَّدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتِي عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ: أَتَدْرِي مَا النَّشُّ؟ قَالَ: قُلْتُ: لَا. قَالَتْ: نِصْفُ أُوقِيَّةٍ. فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ ﷺ لِأَزْوَاجِهِ.

[3490] 79 - (1427) It was narrated from Anas bin Mālik that the Prophet ﷺ saw on ‘Abdur-Rahmān bin ‘Awf traces of *Sufrah* and he said: “What is this?” He said: “O Messenger of Allāh, I got married to a woman for a date-stone’s weight of gold.” He said: “May Allāh bless you. Give a wedding feast, even if it is with a sheep.”

[٣٤٩٠] ٧٩ - (١٤٢٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْأَخْرَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. قَالَ: «مَا هَذَا؟» قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ، أَوْلِمُ وَلَوْ بِشَاةٍ».

[3491] 80 - (...) It was narrated from Anas bin Mâlik that ‘Abdur-Raḥmân bin ‘Awf got married at the time of the Messenger of Allâh ﷺ, for a date-stone’s weight of gold. The Messenger of Allâh ﷺ said to him: “Give a feast, even if it is with a sheep.”

[3492] 81 - (...) It was narrated from Anas that ‘Abdur-Raḥmân bin ‘Awf married a woman for a date-stone’s weight of gold, and the Prophet ﷺ said to him: “Give a feast, even if it is with a sheep.”

[3493] (...) It was narrated from Ḥumaid with this chain (a *Hadīth* similar to no. 3492), except that in the *Hadīth* of Wahb it says: “‘Abdur-Raḥmân said: ‘I got married to a woman.’”

[3494] 82 - (...) Anas said: ‘Abdur-Raḥmân bin ‘Awf said: “The Messenger of Allâh ﷺ saw on me the signs of happiness of a bridegroom. I said: ‘I have got married to a woman from among

[٣٤٩١] ٨٠ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدِ الْغُبَرِيِّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَيَّ عَهْدَ رَسُولِ اللَّهِ ﷺ، عَلَيَّ وَزِنَ نَوَاقِةً مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[٣٤٩٢] ٨١ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَحْبَرَنَا وَكَيْعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسِ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَيَّ وَزِنَ نَوَاقِةً مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[٣٤٩٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمُ عَنْ شُعْبَةَ، عَنْ حُمَيْدٍ، بِهَذَا الْإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبٍ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ: تَزَوَّجْتُ امْرَأَةً.

[٣٤٩٤] ٨٢ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قَدَامَةَ قَالَا: أَحْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ:

the *Anṣâr*.’ He said: “How much did you give her as a dowry?” He said: “A date-stone.” In the *Hadīth* of Iṣhâq (another narrator) it says: “Of gold.”

[3495] 83 - (...) It was narrated from Anas bin Mâlik that ‘Abdur-Raḥmân married a woman for a date-stone’s weight of gold.

[3496] (...) Shu’bah narrated it with this chain (a *Hadīth* similar to no. 3495), except that he said: “One of the sons of Abdur-Raḥmân bin ‘Awf said: ‘Of gold.’”

Chapter 14. The Virtue Of Manumitting One’s Slave Girl Then Marrying Her

[3497] 84 - (1365) It was narrated from Anas that the Messenger of Allâh ﷺ launched a campaign against Khaibar. “We prayed *Al-Ghadâh* (*Fajr*) there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Ṭalḥah rode, and I was seated behind Abû Ṭalḥah (on his mount). The Prophet ﷺ let

سَمِعْتُ أَنَسًا يَقُولُ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَعَلَيَّ بِشَاشَةٌ الْعُرْسِ فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ «كَمْ أَضَدَفْتَهَا؟» فَقُلْتُ: نَوَآةً. [وَأَفِي حَدِيثِ إِسْحَاقَ: مِنْ ذَهَبٍ.

[٣٤٩٥] ٨٣ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْرَةَ - قَالَ شُعْبَةُ: وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ - عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ تَزَوَّجَ امْرَأَةً عَلَيَّ وَزَنَ نَوَآةً مِنْ ذَهَبٍ.

[٣٤٩٦] (...) وَحَدَّثَنِيهِ [مُحَمَّدُ] ابْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: مِنْ ذَهَبٍ.

(المعجم ١٤) - (بَابُ فَضِيلَةِ إِعْتَاقِهِ

أُمَّتِهِ ثُمَّ يَتَزَوَّجُهَا) (التحفة ١٤)

[٣٤٩٧] ٨٤ - (١٣٦٥) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَغْنِي ابْنِ عُثَيْبٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسِ، أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا حَبِيبَةَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِعَلَسِ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي

his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allāh ﷺ. The *Izâr* slipped from the thigh of the Prophet of Allāh ﷺ and I could see the whiteness of the thigh of the Prophet of Allāh ﷺ. When he entered the town, he said: 'Allāhu Akbar! Khaibar is destroyed! Then, when we descend in their courtyard (near to them), evil will be the morning for those who had been warned!'^[1] He said it three times. The people had come out to their work and they said: 'Muḥammad! [by Allāh!]' - (one of the narrators) 'Abdul-'Aziz said: 'Some of our companions said: 'Muḥammad and the army!' - "We seized Khaibar by force, and the prisoners were gathered together. Dihyah came to him and said: 'O Messenger of Allāh, give me a woman from among the prisoners.' He said: 'Go and take a woman.' He chose Ṣafiyyah bint Ḥuyayy, then a man came to the Prophet of Allāh ﷺ and said: 'O Prophet of Allāh, you have given Dihyah Ṣafiyyah bint Ḥuyayy, the first lady of Quraizah and An-Naḍîr? She is fit only for you.' He said: 'Call him to bring her here.' So he brought her, and when the Prophet ﷺ saw her, he said:

طَلَحَتْ، فَأَجْرَى نَبِيَّ اللَّهِ ﷺ فِي رُقَاقِ
خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فِخْدَ نَبِيِّ اللَّهِ ﷺ
وَأَنْحَسَرَ الْإِزَارُ عَنِ فِخْدِ نَبِيِّ اللَّهِ ﷺ،
وَإِنِّي لَأَرَى بَيَاضَ فِخْدِ نَبِيِّ اللَّهِ ﷺ،
فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ
خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ
صَبَاحُ الْمُتَدْرِينِ» قَالَهَا ثَلَاثَ مَرَّاتٍ.
قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ.
فَقَالُوا: مُحَمَّدٌ - [وَاللَّهُ!] قَالَ عَبْدُ
الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: [مُحَمَّدٌ]،
- وَالْحَمِيسُ . قَالَ: وَأَصْبَنَاهَا عَنُوءَةً،
وَجُمِعَ السَّبِيُّ، فَجَاءَهُ دِحْيَةُ فَقَالَ: يَا
رَسُولَ اللَّهِ! أَعْطِنِي جَارِيَةً مِنَ السَّبِيِّ.
فَقَالَ: «أَذْهَبُ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ
بِنْتِ حُبَيْبٍ. فَجَاءَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ ﷺ
فَقَالَ: يَا نَبِيَّ اللَّهِ! أَعْطَيْتَ دِحْيَةَ، صَفِيَّةَ
بِنْتِ حُبَيْبٍ، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ؟ مَا
تَصْلُحُ إِلَّا لَكَ. قَالَ: «ادْعُوهُ بِهَا» قَالَ:
فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ:
«خُذْ جَارِيَةً مِنَ السَّبِيِّ غَيْرَهَا» قَالَ:
وَأَعْتَمَهَا وَتَرَوَّجَهَا.
فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْرَةَ! مَا
أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَمَهَا

^[1] Similar to Allāh's saying in *Sûrat Aş-Saffât* (37:177).

‘Take another woman from among the prisoners.’ And he set her free and married her.”

Thâbit said to him: “O Abû Ḥamzah, what dowry did he give her?” He said: “Herself; he set her free then married her. Then when he was on the road, Umm Sulaim prepared her for him and gave her to him at night, and the following morning the Prophet ﷺ was a bridegroom, and he said: ‘Whoever has anything (of food) let him bring it.’ He spread out a cloth and men started bringing cottage cheese, dates and cooking fat. They made *Hais*, and that was the wedding feast of the Messenger of Allâh ﷺ.”

[3498] 85 - (...) It was narrated from Anas that the Prophet ﷺ manumitted Şafiyah and made her manumission her dowry. In the *Hadîth* of Mu‘âdh from his father it says: “He married Şafiyah and her manumission was her dowry.”

وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّرَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا. فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ» قَالَ: وَبَسَطَ نِطْعًا. قَالَ: فَجَعَلَ الرَّجُلُ يَجِئُ بِالْأَفِطِ، وَجَعَلَ الرَّجُلُ يَجِئُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِئُ بِالسَّمْنِ، فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةَ رَسُولِ اللَّهِ ﷺ.

[راجع: ٣٣٢١]

[٣٤٩٨] ٨٥ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَشُعَيْبِ بْنِ جَبْحَابٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْعُبَيْرِيِّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ شُعَيْبِ بْنِ الْجُبْحَابِ، عَنْ أَنَسٍ؛

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ
 آدَمَ وَعُمَرُ بْنُ سَعْدٍ وَعَبْدُ الرَّزَّاقِ، جَمِيعًا
 عَنْ سُفْيَانَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ
 شُعَيْبِ بْنِ الْحَبَّابِ، عَنْ أَنَسٍ. كُلُّهُمْ
 عَنِ النَّبِيِّ ﷺ أَنَّهُ أَعْتَقَ صَفِيَّةَ وَجَعَلَ
 عَتَقَهَا صَدَاقَهَا. وَفِي حَدِيثٍ مُعَاذٍ عَنْ
 أَبِيهِ: تَزَوَّجَ صَفِيَّةَ وَأَصْدَقَهَا عَتَقَهَا.

[3499] 86 - (154) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said concerning the one who frees his slave woman then marries her: 'He will have two rewards.'"

[٣٤٩٩] ٨٦ - (١٥٤) وَحَدَّثَنَا يَحْيَى
 ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ،
 عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ،
 عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ
 اللَّهِ ﷺ، فِي الَّذِي يُعْتِقُ جَارِيَتَهُ ثُمَّ
 يَتَزَوَّجُهَا: «لَهُ أَجْرَانِ». [راجع: ٣٨٧]

[3500] 87 - (1365) It was narrated that Anas said: "I was riding behind Abû Ṭalḥah on the Day of Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them (the people of Khaibar) when the sun had risen, and they had brought out their livestock and their axes, large baskets and hatchets. They said: 'Muḥammad and the army!' The Messenger of Allâh ﷺ said: 'Khaibar is destroyed! When we descend in their courtyard (near to them), evil will be the morning for those who had been warned!' Allâh, [the Mighty and Sublime],

[٣٥٠٠] ٨٧ - (١٣٦٥) حَدَّثَنَا أَبُو
 بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا
 حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ
 قَالَ: كُنْتُ رَدَفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ،
 وَقَدِمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ ﷺ. قَالَ:
 فَأَتَيْنَاهُمْ حِينَ بَزَعَتِ الشَّمْسُ، وَقَدْ
 أَخْرَجُوا مَوَاشِيَهُمْ وَأَخْرَجُوا بِفُؤُوسِهِمْ
 وَمَكَاتِلِهِمْ وَمُرُورِهِمْ. فَقَالُوا: مُحَمَّدٌ
 وَالْحَمِيسُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ
 «تَحْرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ
 فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ: وَهَزَمَهُمُ اللَّهُ

defeated them. There fell to the lot of Dihyah a beautiful slave woman, and the Messenger of Allâh ﷺ bought her for seven slaves, then he gave her to Umm Sulaim to prepare her and adorn her for him” - he (the narrator) said: “I think he said: ‘And so that she could observe her *Iddah* in her house.’”

“That was Safiyyah bint Huyayy. The Messenger of Allâh ﷺ made her wedding feast dates, cottage cheese, and cooking fat. Shallow pits were dug in the ground and leather mats were placed in them, and cottage cheese and cooking fat were brought and the people ate their fill. The people said: ‘We do not know if he has married her or taken her as a concubine.’ They said: ‘If he veils her then she is his wife, and if he does not veil her then she is a concubine.’ When he wanted to ride, he veiled her, and she sat on the back of the camel, so they knew that he had married her. When they drew near Al-Madinah, the Messenger of Allâh ﷺ sped up and we sped up too. The she-camel Al-Aḍbâ’ stumbled and the Messenger of Allâh ﷺ fell, and she (Safiyyah) fell too, then he got up and screend her. The women were looking on and they said: ‘May Allâh keep the Jewess away from us!’”

I (the narrator) said: “O Abû

[عَزَّ وَجَلَّ] وَوَقَعَتْ فِي سَهْمِ دِحْيَةَ جَارِيَةَ جَمِيلَةً، فَاشْتَرَاهَا رَسُولُ اللَّهِ ﷺ بِسَبْعَةِ أَرْوَاسٍ، ثُمَّ دَفَعَهَا إِلَى أُمِّ سُلَيْمٍ تُصَنِّعُهَا لَهُ وَتُهَيِّئُهَا - قَالَ: وَأَحْسِبُهُ قَالَ - وَعَتَدْتُ فِي بَيْتِهَا، وَهِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ. قَالَ: وَجَعَلَ رَسُولُ اللَّهِ ﷺ وَلِيْمَتَهَا التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ، فَحَصَبَتِ الْأَرْضُ أَفَاحِيسَ، وَجِيءَ بِالْأَنْطَاعِ، فَوُضِعَتْ فِيهَا، وَجِيءَ بِالْأَقِطِ وَالسَّمَنِ فَسَبِعَ النَّاسُ. قَالَ: وَقَالَ النَّاسُ: لَا نَدْرِي أَتَزَوَّجَهَا أَمْ اتَّخَذَهَا أُمَّ وَوَلَدٍ، قَالُوا: إِنْ حَجَبَهَا فَهِيَ امْرَأَتُهُ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ أُمَّ وَوَلَدٍ، فَلَمَّا أَرَادَ أَنْ يَرْكَبَ حَجَبَهَا، فَفَعَدَتْ عَلَيَّ عَجْزَ الْبَعِيرِ فَعَرَفُوا أَنَّهُ قَدْ تَزَوَّجَهَا، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ دَفَعَ رَسُولُ اللَّهِ ﷺ، وَدَفَعْنَا. قَالَ: فَعَثَرَتِ النَّاقَةُ الْعُضْبَاءُ، وَنَدَرَ رَسُولُ اللَّهِ ﷺ وَنَدَرْتُ، فَقَامَ فَسْتَرَهَا، وَقَدْ أَشْرَفَتِ النِّسَاءُ. يَقُلْنَ: أَبَعَدَ اللَّهُ الْيَهُودِيَّةَ.

قَالَ: قُلْتُ: يَا أَبَا حَمْرَةَ! أَوْقَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِي وَاللَّهِ! لَقَدْ وَقَعَ.

قَالَ أَنَسٌ: وَشَهَدْتُ وَلِيْمَةَ زَيْنَبَ، فَاشْبَعِ النَّاسَ حُبْرًا وَلَحْمًا، وَكَانَ يَبْعَثُنِي

Hamzah, did the Messenger of Allāh ﷺ fall?" He said: "Yes, by Allāh, he fell."

Anas said: "And I attended the *Walimah* (wedding feast) of Zainab. The people ate their fill of bread and meat, and he used to send me to invite the people. When he had finished (eating), he got up and I followed him. Two men stayed behind, talking, and they did not leave. He went around to his wives and greeted each one of them, saying: 'Peace be upon you, how are you, O members of the household?' And they would say: 'We are fine, O Messenger of Allāh. How did you find your wife?' And he said: 'Fine.' When he had finished, he went back and I went back with him. When he reached the door, those two men were still there, talking. When they saw that he had come back, they got up and left. By Allāh, I do not know whether I told him or whether it was revealed to him that they had left. So he went back, and I went back with him, and when he put his foot on the threshold of the door he drew the curtain between myself and himself, and Allāh [the Most High] revealed this verse:

"O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and

فَادْعُوا النَّاسَ، فَلَمَّا فَرَغَ قَامَ وَتَبِعْتُهُ،
فَتَخَلَّفَ رَجُلَانِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ،
لَمْ يَخْرُجَا، فَجَعَلَ يُمُرُّ عَلَى نِسَائِهِ،
فَيَسْلُمُ عَلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ: «سَلَامٌ
عَلَيْكُمْ، كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ؟»
فَيَقُولُونَ: بِخَيْرٍ. يَا رَسُولَ اللَّهِ! كَيْفَ
وَجَدْتَ أَهْلَكَ؟ فَيَقُولُ: «بِخَيْرٍ» فَلَمَّا فَرَغَ
رَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا بَلَغَ الْبَابَ إِذَا
هُوَ بِالرَّجُلَيْنِ قَدْ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ،
فَلَمَّا رَأَى أَنَّهُ قَدْ رَجَعَ قَامَا فَخَرَجَا، فَوَاللَّهِ!
مَا أَذْرِي أَنَا أَخْبِرْتُهُ أَمْ أُتِرِلَ عَلَيْهِ الْوَحْيُ
بِأَنْهُمَا قَدْ خَرَجَا، فَجَعَلَ وَرَجَعْتُ مَعَهُ،
فَلَمَّا وَضَعَ رِجْلَهُ فِي أُسْكُفَةِ الْبَابِ أَرَحَى
الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأُنزِلَ اللَّهُ [تَعَالَى]
هَذِهِ الْآيَةَ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا
أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣]

الآية . [راجع: ٣٣٢١، ٣٤٩٧]

when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.”^[1]

[3501] 88 - (1365) Anas said: “Safiyah fell to the lot of Dihyah and they started praising her before the Messenger of Allâh ﷺ. They said: ‘We have never seen any captive like her.’ He sent word to Dihyah and gave him whatever he wanted, then he gave her to my mother, and said: ‘Prepare her.’ Then the Messenger of Allâh ﷺ left Khaibar, and when it was behind him, he halted and put up a tent for her. The next morning the Messenger of Allâh ﷺ said: ‘Whoever has any surplus provisions, let him bring it.’ Men started bringing surplus dates and surplus *Sawîq* until they made a pile of *Hais*. They started eating from that *Hais* and drinking from a cistern of rainwater that was beside them.” Anas said: “And that was the wedding feast of the

[٣٥٠١] ٨٨ - (١٣٦٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، بْنُ حَيَّانَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بِهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ: حَدَّثَنَا أَنَسٌ قَالَ: صَارَتْ صَفِيَّةٌ لِدِخْيَةَ فِي مَقْسَمِهِ، وَجَعَلُوا يَمْدَحُونَهَا عِنْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: وَيَقُولُونَ: مَا رَأَيْنَا فِي السَّبْيِ مِثْلَهَا. قَالَ: فَبَعَثَ إِلَى دِخْيَةَ فَأَعْطَاهُ بِهَا مَا أَرَادَ، ثُمَّ دَفَعَهَا إِلَى أُمِّي فَقَالَ «أُصْلِحِيهَا» قَالَ: ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ، حَتَّى إِذَا جَعَلَهَا فِي ظَهْرِهِ نَزَلَ، ثُمَّ صَرَبَ عَلَيْهَا الْقُبَّةَ، فَلَمَّا أَصْبَحَ قَالَ رَسُولُ

[1] *Al-Ahzâb* 33:53.

Messenger of Allāh ﷺ when he married her. Then we set out, and when we saw the walls of Al-Madīnah we were excited and made our mounts go faster. The Messenger of Allāh ﷺ also made his mount go faster. Şafiyah was riding behind the Messenger of Allāh ﷺ and the mount of the Messenger of Allāh ﷺ stumbled and he fell, and she fell too. No one among the people looked at him or her until the Messenger of Allāh ﷺ got up and screened her. Then we came to him, and he said: 'We are not hurt.' Then we entered Al-Madīnah, and the young ones among his wives came out to have a look at her, and they expressed joy at her fall."

اللَّهُ ﷺ «مَنْ كَانَ عِنْدَهُ فَضْلٌ زَادَ فَلْيَأْتِنَا بِهِ» قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِفَضْلِ التَّمْرِ وَفَضْلِ السَّوِيقِ، حَتَّى جَعَلُوا مِنْ ذَلِكَ سَوَادًا حَيْسًا، فَجَعَلُوا يَأْكُلُونَ مِنْ ذَلِكَ الْحَيْسِ، وَيَشْرَبُونَ مِنْ حِيَاضِ إِلَى جَنِبِهِمْ مِنْ مَاءِ السَّمَاءِ. قَالَ: فَقَالَ أَنَسٌ: فَكَانَتْ تِلْكَ وَليمة رَسُولِ اللَّهِ ﷺ عَلَيْهَا. قَالَ: فَأَنْطَلَقْنَا، حَتَّى إِذَا رَأَيْنَا جُدْرَ الْمَدِينَةِ هَشْنَا إِلَيْهَا، فَرَفَعْنَا مَطِيئَنَا، وَرَفَعَ رَسُولُ اللَّهِ ﷺ مَطِيئَهُ. قَالَ: وَصَفِيَّةُ خَلْفَهُ قَدْ أَرْدَفَهَا [رَسُولُ اللَّهِ ﷺ]. قَالَ: فَعَثَرَتْ مَطِيئَةُ رَسُولِ اللَّهِ ﷺ. فَضُرِعَ وَضُرِعَتْ. قَالَ: فَلَيْسَ أَحَدٌ مِنَ النَّاسِ يَنْظُرُ إِلَيْهِ وَلَا إِلَيْهَا، حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ فَسَتَرَهَا. قَالَ: فَأَتَيْنَاهُ فَقَالَ «لَمْ نُضْرَ» قَالَ: فَدَخَلْنَا الْمَدِينَةَ، فَخَرَجَ جَوَارِي نِسَائِهِ يَتَرَاءَيْنَهَا وَيُسْمَعْنَ بِصُرْعِهَا. [راجع: ٣٣٢١، ٣٤٩٧، ٣٥٠٠]

Chapter 15. The Marriage Of Zainab Bint Jahsh, The Revelation Of (The Verse Of) *Hijab*, And Confirmation Of The Importance Of The Wedding Feast

[3502] 89 - (1428) It was narrated, and this is the *Hadīth* of Bahz, that, Anas said: "When the

(المعجم ١٥) - (بَابُ زَوَاجِ زَيْنَبِ)

بنت جحش، ونزول الحجاب،

وإثبات وليمة العرس) (التحفة ١٥)

[٣٥٠٢] ٨٩ - (١٤٢٨) حَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا بِهِزٌ؛

'Iddah of Zainab was over, the Messenger of Allâh ﷺ said to Zaid: 'Make mention of me to her (for marriage).' Zaid set out, and came to her when she was adding yeast to her dough. He said: When I saw her, I felt a great deal of respect for her, and I could not look at her, because the Messenger of Allâh ﷺ had mentioned her. So I turned my back on her and stepped backwards, and I said: "O Zainab, the Messenger of Allâh ﷺ has sent a proposal of marriage to you." She said: "I will not do anything until I consult my Lord." Then she went to her prayer place. Then Qur'ân was revealed, and the Messenger of Allâh ﷺ came and entered upon her without permission." He said: "And I remember the Messenger of Allâh ﷺ gave us bread and meat to eat when it was daylight, then the people left, but some men stayed behind in the house, talking after the meal. The Messenger of Allâh ﷺ went out and I followed him. He started going around to the apartments of his wives, greeting them, and they said: 'O Messenger of Allâh, how did you find your wife?' I do not know whether I told him that those people had left or he told me. He went and entered the house, and I went to enter with him, but he drew the curtain between myself

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، قَالَ جَمِيعًا: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ وَهَذَا حَدِيثٌ بِهِزٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللَّهِ ﷺ لِرَزِيدٍ: «فَاذْكُرْهَا عَلَيَّ» قَالَ: فَانْطَلَقَ رَيْدٌ حَتَّى أَتَاهَا وَهِيَ تُحَمِّرُ عَجِينَهَا. قَالَ: فَلَمَّا رَأَيْتُهَا عَظَمْتُ فِي صَدْرِي، حَتَّى مَا أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهَا أَنْ رَسُولَ اللَّهِ ﷺ ذَكَرَهَا، فَوَلَّيْتُهَا ظَهْرِي وَنَكَصْتُ عَلَيَّ عَقْبِي. فَقُلْتُ: يَا زَيْنَبُ! أُرْسَلُ رَسُولُ اللَّهِ ﷺ يَذْكُرُكَ. قَالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئًا حَتَّى أُوَامِرَ رَبِّي، فَقَامَتْ إِلَى مَسْجِدِهَا، وَنَزَلَ الْقُرْآنُ، وَجَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ. قَالَ: فَقَالَ: وَلَقَدْ رَأَيْتُنَا أَنْ رَسُولَ اللَّهِ ﷺ أَطْعَمَنَا الْخُبْزَ وَاللَّحْمَ حِينَ امْتَدَّ النَّهَارُ، فَخَرَجَ النَّاسُ وَبَقِيَ رِجَالٌ يَتَحَدَّثُونَ فِي الْبَيْتِ بَعْدَ الطَّعَامِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَابْتَعَتْهُ، فَجَعَلَ يَتَّبِعُ حُجْرَةَ نِسَائِهِ يُسَلِّمُ عَلَيْهِنَّ. وَيَقُلْنَ: يَا رَسُولَ اللَّهِ! كَيْفَ وَجَدْتَ أَهْلَكَ؟ قَالَ: فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ أَنَّ الْقَوْمَ قَدْ خَرَجُوا أَوْ أَخْبَرَنِي. قَالَ: فَانْطَلَقَ حَتَّى دَخَلَ الْبَيْتَ، فَذَهَبْتُ

and himself, and the verse of *Hijab* was revealed, and the people were exhorted with what they were exhorted.”

Ibn Râfi' added in his *Hadith*: “Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation” up to His saying: “Allâh is not shy of (telling you) the truth.”

[3503] 90 - (...) It was narrated that Anas said: “I did not see the Messenger of Allâh ﷺ give a wedding feast for any of his wives like the feast he gave for Zainab, for which he slaughtered a sheep.”

[3504] 91 - (...) It was narrated that ‘Abdul-‘Azîz bin Suhaib said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ did not give a wedding feast for any of his wives greater or better than the feast he gave for Zainab.’” Thâbit Al-Bunânî said: “What did he give them?” He said: “He gave them bread and meat, until they had eaten their fill.”

أَدْخُلَ مَعَهُ فَأَلْقَى السُّرَّ بَيْنِي وَبَيْنَهُ، وَنَزَلَ الْحِجَابُ. قَالَ: وَوُعِظَ الْقَوْمُ بِمَا وُعِظُوا بِهِ.

زَادَ ابْنُ رَافِعٍ فِي حَدِيثِهِ: ﴿لَا نَدْخُلُوا بِيُوتِ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِ بْنِ إِنَّهُ﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ﴾.

[٣٥٠٣] ٩٠ - (...) حَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَأَبُو كَامِلٍ فَضِيلُ ابْنِ حُسَيْنٍ وَفُتَيْبَةُ [بْنُ سَعِيدٍ] قَالُوا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ - وَفِي رِوَايَةِ أَبِي كَامِلٍ: سَمِعْتُ أَنَسًا - قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَمَ عَلَى امْرَأَةٍ - وَقَالَ أَبُو كَامِلٍ: عَلَى شَيْءٍ - مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَى زَيْنَبَ، فَإِنَّهُ ذَبَحَ شَاةً.

[٣٥٠٤] ٩١ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا أَوْلَمَ رَسُولُ اللَّهِ ﷺ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ أَوْ أَفْضَلَ مِمَّا أَوْلَمَ

عَلَى زَيْنَبَ. فَقَالَ ثَابِتُ الْبُنَانِيُّ: بِمَا
أَوْلَمَ؟ قَالَ: أَطَعَمَهُمْ خُبْزًا وَلَحْمًا حَتَّى
تَرَكَوهُ.

[3505] 92 - (...) It was narrated that Anas bin Mâlik said: "When the Prophet ﷺ married Zainab bint Jahsh, he invited the people and they ate, then they sat and talked. He made a move as if to stand up, but they did not get up. When he saw that, he got up, and when he got up, some of the people got up and left."

‘Āsim and Ibn ‘Abdul-A‘la added in their *Hadîth*: "Three men remained sitting, and when the Prophet ﷺ came to enter the apartment, they were still sitting there, then they got up and left. I came and told the Prophet ﷺ that they had left, so he came and went in. I went to go in as well, but he drew the curtain between myself and himself, and Allâh, [the Mighty and Sublime] revealed: O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. up to His saying: Verily, with Allâh that shall be an enormity."^[1]

[٣٥٠٥] ٩٢- (...) حَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ وَعَاصِمُ بْنُ النَّضْرِ
الْتِّيمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، كُلُّهُمْ
عَنْ مُعْتَمِرٍ - وَاللَّفْظُ لِابْنِ حَبِيبٍ - :
حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ
أَبِي: حَدَّثَنَا أَبُو مِجَلَزٍ عَنْ أَنَسِ بْنِ
مَالِكٍ. قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ
بِنْتَ جَحْشٍ، دَعَا الْقَوْمَ فَطَعِمُوا، ثُمَّ
جَلَسُوا يَتَحَدَّثُونَ. قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ
لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ،
فَلَمَّا قَامَ، قَامَ مَنْ قَامَ مِنَ الْقَوْمِ.

زَادَ عَاصِمٌ وَابْنُ عَبْدِ الْأَعْلَى فِي
حَدِيثِهِمَا قَالَ: فَفَعَدَ ثَلَاثَةَ، وَإِنَّ
النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ،
ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا. قَالَ: فَجِئْتُ
فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدِ انْطَلَقُوا.
قَالَ: فَجَاءَ حَتَّى دَخَلَ، فَدَهَبَتْ أَدْخُلُ
فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ. قَالَ: وَأَنْزَلَ
اللَّهُ [عَزَّ وَجَلَّ]: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا
لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ

[1] *Al-Ahzâb* 33:53.

لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِينَ إِنَّهُ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾.

[3506] 93 - (...) Anas bin Mâlik said: "I am the most knowledgeable of the people concerning *Hijâb*. Ubayy bin Ka'b used to ask me about it." Anas said: "The day after the Messenger of Allâh ﷺ married Zainab bint Jahsh, whom he married in Al-Madīnah, he invited the people to come and eat in the mid-morning. The Messenger of Allâh ﷺ sat and some men sat with him after the people had left. Then the Messenger of Allâh ﷺ got up and walked, and I walked with him, until he reached the door of 'Āishah's apartment. Then he thought that they had left, so he went back, and I went back with him, and they were still sitting there. Then he went back to 'Āishah's door a second time, and I went with him, then he went back and I went back, and they had left. Then he drew the curtain between myself and himself, and the verse of *Hijâb* was revealed."

[3507] 94 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ got married, then entered with his wife. My mother Umm Sulaim

[٣٥٠٦] ٩٣- (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ. قَالَ ابْنُ شِهَابٍ: إِنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ، لَقَدْ كَانَ أَبِيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ. قَالَ أَنَسٌ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ عَرُوسًا بِرَازِنَةَ بِنْتِ جَحْشٍ. قَالَ: وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَمَا قَامَ الْقَوْمُ، حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ، فَمَشَى فَمَشَيْتُ مَعَهُ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَوَجَعَ فَوَجَعْتُ الثَّانِيَةَ، حَتَّى بَلَغَ حُجْرَةَ عَائِشَةَ، فَوَجَعَ فَوَجَعْتُ، فَإِذَا هُمْ قَدْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ السُّتْرَ، وَأُنزِلَ آيَةُ الْحِجَابِ.

[٣٥٠٧] ٩٤- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

made some *Hais* and put it in a stone vessel, then she said: ‘O Anas, take this to the Messenger of Allâh ﷺ and say: “My mother has sent this to you, and she sends greetings of *Salâm* to you,” and tell him she says: “This is a small gift to you from us, O Messenger of Allâh.”’ So I took it to the Messenger of Allâh ﷺ and said: ‘My mother sends greetings of *Salâm* to you and she says: “This is a small gift to you from us, O Messenger of Allâh.”’ He said: ‘Put it down.’ Then he said: ‘Go and invite so-and-so for me, and whomever you meet,’ and he mentioned some men by name. I invited those whom he had named, and whoever else I met.” He (the narrator) said: “I said to Anas: ‘How many were they?’ He said: ‘Around three hundred.’”

And the Messenger of Allâh ﷺ said to me: “O Anas, bring the stone vessel.” They came in until they filled the courtyard and the apartment. The Messenger of Allâh ﷺ said: “Let them make circles of ten, and let each man eat from what is nearest to him.” Groups came one after another and they all ate until they were full, then he said to me: “O Anas, clear it away.” I picked it up, and I do not know whether it held more when I put it down or when I picked it up. Some of them sat talking in the house of the Messenger of Allâh ﷺ, and the

تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِيهِ. قَالَ: فَصَنَعَتْ أُمِّي أُمَّ سُلَيْمٍ حَيْسًا فَجَعَلْتُهُ فِي تَوْرٍ. فَقَالَتْ: يَا أَنَسُ! أَذْهَبُ بِهَذَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ بَعَثْتُ بِهَذَا إِلَيْكَ أُمِّي، وَهِيَ تُقْرِئُكَ السَّلَامَ. وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللَّهِ! قَالَ: فَذَهَبْتُ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ، [يَا رَسُولَ اللَّهِ!] فَقَالَ: «ضَعْنِي» ثُمَّ قَالَ: «أَذْهَبُ فَادْعُ لِي فُلَانًا وَفُلَانًا وَفُلَانًا، وَمَنْ لَقَيْتَ وَسَمِّي رَجَالًا. قَالَ: فَدَعَوْتُ مَنْ سَمِّي وَمَنْ لَقَيْتُ. قَالَ: قُلْتُ لِأَنَسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءَ ثَلَاثِمِائَةٍ.

وَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ! هَاتِ التَّوْرَ» قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ وَالْحُجْرَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَحَنَّنَ عَشْرَةَ عَشْرَةَ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ» قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا. قَالَ: فَحَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ. فَقَالَ لِي: «يَا أَنَسُ! ارْفَعْ» قَالَ: فَرَفَعْتُ، فَمَا أَذْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرَ أُمَّ حِينَ رَفَعْتُ. قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ،

Messenger of Allāh ﷺ was sitting there, and his wife had her face turned towards the wall. They were bothering the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ went out and greeted his wives, then he came back. When they saw that the Messenger of Allāh ﷺ had come back, they realized that they were bothering him. So they all rushed to the door and left. The Messenger of Allāh ﷺ came and hung up a curtain and went in, and I was sitting in the apartment. It was not long before he came out to me, and this verse had been revealed. The Messenger of Allāh ﷺ went out and recited it to the people: "O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet"^[1]

Al-Ja'd said: "Anas bin Mālik said: 'I was the first among the people to hear these verses, and the wives of the Prophet ﷺ observed *Hijāb*.'"

[3508] 95 - (...) It was narrated that Anas said: "When the Prophet ﷺ married Zainab, Umm Sulaim gave him a gift of some *Hais* in a stone vessel."

وَرَزَوَجَتُهُ مُوَلِّيَةً وَجَهَهَا إِلَى الْحَائِطِ، فَتَقَلُّوا عَلَى رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ [فَسَلَّمَ] عَلَى نِسَائِهِ، ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللَّهِ ﷺ قَدْ رَجَعَ ظَنُّوا أَنَّهُمْ قَدْ تَقَلُّوا عَلَيْهِ. قَالَ: فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى أَرَخَى السُّرَّ وَدَخَلَ، وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ، وَأُنزِلَتْ هَذِهِ الْآيَةُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى النَّبِيِّ ﷺ إِلَى آخِرِ الْآيَةِ.

قَالَ الْجَعْدُ: قَالَ أَنَسٌ [بْنُ مَالِكٍ]: أَنَا أَحَدُ النَّاسِ عِنْدَ هَذِهِ الْآيَاتِ، وَحُجِبْنَ نِسَاءَ النَّبِيِّ ﷺ.

[٣٥٠٨] ٩٥ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي عُمَانَ، عَنْ أَنَسٍ قَالَ: لَمَّا تَزَوَّجَ

^[1] *Al-Ahḏāb* 33:53.

Anas said: “The Prophet ﷺ said: ‘Go and invite for me whoever you meet of the Muslims.’ So I invited for him whomever I met. They started coming in, eating, and leaving, and the Prophet ﷺ kept his hand on that food and prayed for blessing for it, saying whatever Allâh willed he should say. I did not leave anyone whom I met but I invited him, and they ate their fill and left, but a few of them stayed behind and chatted at length. The Prophet ﷺ felt too shy to say anything to them, so he went out and left them in the house. Then Allâh [Most High] revealed the words: “O you who believe! Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.” - Qatâdah said: “Not waiting for the time for food.” - “But when you are invited, enter” until he reached “that is purer for your hearts and for their hearts.”^[1]

النَّبِيُّ ﷺ زَيْنَبَ أَهَدَتْ لَهُ أُمُّ سَلِيمٍ حَيْسًا فِي تَوْرٍ مِنْ حِجَارَةٍ. فَقَالَ أَنَسٌ: فَقَالَ النَّبِيُّ ﷺ: «أَذْهَبْ فَادْعُ لِي مَنْ لَقَيْتَ مِنَ الْمُسْلِمِينَ» فَدَعَوْتُ لَهُ مَنْ لَقَيْتُ، فَجَعَلُوا يَدْخُلُونَ عَلَيْهِ فَيَأْكُلُونَ وَيَخْرُجُونَ، وَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى الطَّعَامِ فَدَعَا فِيهِ، وَقَالَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَلَمْ أَدْعُ أَحَدًا لَقَيْتُهُ إِلَّا دَعَوْتُهُ، فَأَكَلُوا حَتَّى شَبِعُوا، وَخَرَجُوا، وَبَقِيَ طَائِفَةٌ مِنْهُمْ فَأَطَالُوا عَلَيْهِ الْحَدِيثَ، فَجَعَلَ النَّبِيُّ ﷺ يَسْتَحْيِي مِنْهُمْ أَنْ يَقُولَ لَهُمْ شَيْئًا، فَخَرَجَ وَتَرَكَهُمْ فِي الْبَيْتِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِ بْنِ إِدْنَةَ﴾ - قَالَ قَتَادَةُ: غَيْرِ مُتَحَيِّينَ طَعَامًا - ﴿وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا﴾ حَتَّى بَلَغَ: ﴿لِقُلُوبِكُمْ وَقُلُوبِهِمْ﴾.

Chapter 16. The Command To Accept Invitations

(المعجم ١٦) - (باب الأمر بإجابة الداعي إلى دعوة) (التحفة ١٦)

[3509] 96 - (1429) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘If one of you is invited to a feast, let him accept.’”

[٣٥٠٩] ٩٦ - (١٤٢٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ

^[1] Al-Ahẓâb 33:53.

اللَّهُ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا».

[3510] 97 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If one of you is invited to a feast, let him accept."

[٣٥١٠] ٩٧- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيُجِبْ».

قَالَ خَالِدٌ: فَإِذَا عُبِيدُ اللَّهُ يُنْزَلُهُ عَلَى الْعُرْسِ.

[3511] 98 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "If one of you is invited to a wedding feast, let him accept."

[٣٥١١] ٩٨- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةِ عُرْسٍ فَلْيُجِبْ».

[3512] 99 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Accept the invitation when you are invited.'"

[٣٥١٢] ٩٩- (...) حَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «اتُّسُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

[3513] 100 - (...) It was narrated from Nāfi' that Ibn 'Umar used to say, narrating from the Prophet ﷺ: "If one of you invites his brother, let him accept, whether it is for a wedding or something similar."

[٣٥١٣] ١٠٠- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ عَنِ النَّبِيِّ ﷺ «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ، عُرْسًا كَانَ أَوْ نَحْوَهُ».

[3514] 101 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever is invited to a wedding and the like, let him accept.’”

[٣٥١٤] ١٠١ - (...) وَحَدَّثَنِي إِسْحَقُ
بْنُ مَنْصُورٍ: حَدَّثَنَا عَيْسَى ابْنُ الْمُنْذِرِ: حَدَّثَنَا
بَقِيَّةُ: حَدَّثَنَا الزُّبَيْدِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ دُعِيَ إِلَى عُرْسٍ
أَوْ نَحْوِهِ فَلْيُجِبْ».

[3515] 102 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Accept invitations if you are invited.’”

[٣٥١٥] ١٠٢ - (...) حَدَّثَنِي
حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ
الْمُقْضَلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ [بْنِ عُمَرَ] قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ «اِثْمُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

[3516] 103 - (...) It was narrated that Nâfi‘ said: ‘I heard ‘Abdullâh bin ‘Umar say: ‘Accept this invitation if you are invited.’”

He said: “And ‘Abdullâh used to accept invitations to weddings and other events, and he would come even if he was fasting.”

[٣٥١٦] ١٠٣ - (...) وَحَدَّثَنِي
هُرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ ابْنِ
مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ
عُقْبَةَ عَنْ نَافِعٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «أَجِيبُوا
هَذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا»

قَالَ: وَكَانَ عَبْدُ اللَّهِ [بْنُ عُمَرَ] يَأْتِي
الدَّعْوَةَ فِي الْعُرْسِ وَعَنْبَرِ الْعُرْسِ، وَيَأْتِيهَا
وَهُوَ صَائِمٌ.

[3517] 104 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “If you are invited to (a meal of) a sheep’s foot, accept it.”

[٣٥١٧] ١٠٤ - (...) وَحَدَّثَنِي
حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ:
حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا دُعِيتُمْ إِلَى
كُرَاعٍ فَأَجِيبُوا».

[3518] 105 - (1430) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'If one of you is invited to a feast, let him respond, then if he wishes he may eat and if he wishes he may refrain.'" And Ibn Al-Muthanna (a narrator) did not mention the words "to a feast."

[3519] (...) A similar report (as no. 3518) was narrated from Abû Az-Zubair with this chain.

[3520] 106 - (1431) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you is invited let him respond; if he is fasting let him pray (for the people), and if he is not fasting let him eat.'"

[3521] 107 - (1432) It was narrated from Abû Hurairah that he used to say: "The worst of food is the food of a (wedding) feast to which the rich are invited and the poor are ignored. Whoever does not accept an invitation has disobeyed Allâh and His Messenger."

[٣٥١٨] ١٠٥ - (١٤٣٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ» وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى «إِلَى طَعَامٍ».

[٣٥١٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، بِهَذَا الْإِسْنَادِ. مِثْلُهُ.

[٣٥٢٠] ١٠٦ - (١٤٣١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ».

[٣٥٢١] ١٠٧ - (١٤٣٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: بِسْمِ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهِ الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ، فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.

[3522] 108 - (...) Sufyân said: “I said to Az-Zuhrî: ‘O Abû Bakr, what does this *Hadîth* mean - ‘The worst of food is the food of the rich?’ He laughed and said: It is not: ‘The worst of food is the food of the rich.’”

Sufyân said: “My father was rich, and this *Hadîth* troubled me when I heard it, so I asked Az-Zuhrî about it. He said: ‘Abdur-Rahmân Al-A’raj told me that he heard Abû Hurairah say: “The worst of food is the food of a (wedding) feast...” then he quoted a *Hadîth* like that of Mâlik (no. 3521).”

[٣٥٢٢] ١٠٨- (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِلزُّهْرِيِّ: يَا أَبَا بَكْرٍ! كَيْفَ هَذَا الْحَدِيثُ: شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ؟ فَصَحَّكَ فَقَالَ: لَيْسَ هُوَ: شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ.

قَالَ سُفْيَانُ: وَكَانَ أَبِي غَنِيًّا، فَأَفْرَعَنِي هَذَا الْحَدِيثُ حِينَ سَمِعْتُ بِهِ، فَسَأَلْتُ عَنْهُ الزُّهْرِيَّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ مَالِكٍ.

[3523] 109 - (...) It was narrated that Abû Hurairah said: “The worst of food is the food of a (wedding) feast...” a *Hadîth* like that of Mâlik (no. 3521).

[٣٥٢٣] ١٠٩- (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، نَحْوَ حَدِيثِ مَالِكٍ.

[3524] (...) A similar report (as no. 3521) was narrated from Abû Hurairah.

[٣٥٢٤] حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، نَحْوَ ذَلِكَ.

[3525] 110 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The worst of food is the food of a feast from which those who come to it are

[٣٥٢٥] ١١٠- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ زِيَادَ بْنَ سَعْدٍ قَالَ: سَمِعْتُ ثَابِتًا الْأَعْرَجِ

turned away and those who refuse to come are invited to it. Whoever does not accept an invitation has disobeyed Allâh and His Messenger.”

Chapter 17. It Is Not Permissible For A Woman Who Has Been Thrice-Divorced To Return To The One Who Divorced Her Until She Marries Another Husband Who Has Intercourse With Her, Then Divorces Her, And She Completes The 'Iddah

[3526] 111 - (1433) It was narrated that 'Âishah said: “The wife of Rifâ'ah came to the Prophet ﷺ and said: ‘I was married to Rifâ'ah, then he divorced me and made the divorce irrevocable. Then I married 'Abdur-Rahmân bin Az-Zubair, and what he has is like the edge of a garment.’ The Messenger of Allâh ﷺ smiled and said: ‘Do you want to go back to Rifâ'ah? No, not until you taste his ('Abdur-Rahmân's) sweetness and he tastes your sweetness.”

She said: “And Abû Bakr was with him, and Khâlid was at the door, waiting to be given permission to enter. He called out: ‘O Abû Bakr, do you not

يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «شَرُّ الطَّعَامِ طَعَامُ الْوَالِمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا وَيُدْعَى إِلَيْهَا مِنْ أَبَائِهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ».

(المعجم ١٧) - (باب لا تحل المطلقة ثلاثاً لمطلقها حتى تنكح زوجاً غيره ويطأها، ثم يفارقها، وتنقضي عدتها) (التحفة ١٧)

[٣٥٢٦] ١١١ - (١٤٣٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاعَةَ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ، فَطَلَّقَنِي فَبَتَّ طَلَاقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ، وَإِنَّمَا مَعَهُ مِثْلُ هُدْيَةِ الثَّوْبِ، فَتَسَمَّ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةَ؟ لَا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ».

قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤَدَّنَ لَهُ، فَتَادَى: يَا أَبَا بَكْرٍ!

hear what this woman dares to say in the presence of the Messenger of Allāh ﷺ?"

[3527] 112 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him that Rifā'ah Al-Qurazī divorced his wife and made the divorce irrevocable, then after that she married 'Abdur-Rahmān bin Az-Zubair. She came to the Prophet ﷺ and said: 'O Messenger of Allāh, I was married to Rifā'ah, then he issued the last of three divorces to me. Then after that I married 'Abdur-Rahmān bin Az-Zubair, and by Allāh all he has is like the edge (of a garment)' - and she held up the edge of her *Jilbāb*. The Messenger of Allāh ﷺ smiled and said: 'Perhaps you want to go back to Rifā'ah? No, not until he ('Abdur-Rahmān) tastes your sweetness and you taste his sweetness.' Abū Bakr Aṣ-Ṣiddīq was sitting with the Messenger of Allāh ﷺ, and Khālid bin Sa'eed bin Al-'Ās was sitting at the door of the apartment, and had not been given permission to enter. Khālid called out to Abū Bakr: 'Will you not rebuke this woman for what she dares to say in the presence of the Messenger of Allāh ﷺ?'"

أَلَا تَسْمَعُ هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ.

[٣٥٢٧] ١١٢ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَزْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَزْمَلَةَ، قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَزْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ رَوَّجَ النَّبِيَّ ﷺ أَخْبَرْتُهُ أَنَّ رِفَاعَةَ الْقُرْظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ تَحْتِ رِفَاعَةَ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ، وَإِنَّهُ، وَاللَّهِ! مَا مَعَهُ إِلَّا مِثْلُ الْهَدْبَةِ، فَأَخَذْتُ بِهَدْبَةِ مَنْ جَلَبَابِهَا. قَالَ: فَتَسَمَّ رَسُولُ اللَّهِ ﷺ صَاحِكًا. فَقَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةَ، لَا، حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتَهُ». وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ: فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ: أَلَا تَرُجِّرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟

[3528] 113 - (...) It was narrated from 'Āishah that Rifā'ah Al-Qurazī divorced his wife, then she married 'Abdur-Raḥmān bin Az-Zubair. She came to the Prophet ﷺ and said: 'O Messenger of Allāh, Rifā'ah issued the last of three divorces...' a *Hadīth* like that of Yūnus (no. 3527).

[٣٥٢٨] ١١٣- (...) وَحَدَّثَنَا عَبْدُ
ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ؛ أَنَّ رِفَاعَةَ الْقُرْظِيَّ طَلَّقَ امْرَأَتَهُ
فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ. فَجَاءَتْ
النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ
رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، بِمِثْلِ
حَدِيثِ يُونُسَ.

[3529] 114 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ was asked about a woman who got married to a man, then he divorced her, then another man married her, and divorced her before consummating the marriage - is it permissible for her to go back to her first husband? He said: 'No, not until he (the second husband) has tasted her sweetness.'

[٣٥٢٩] ١١٤- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ
عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا
الرَّجُلُ، فَيَطْلُقُهَا، فَتَزَوَّجَ رَجُلًا، فَيَطْلُقُهَا
قَبْلَ أَنْ يَدْخُلَ بِهَا، أَتَحِلُّ لِرِزْوَجِهَا
الْأَوَّلِ؟ قَالَ: «لَا، حَتَّى يَذُوقَ
عُسَيْلَتَهَا».

[3530] (...) It was narrated from Hishām with this chain (a *Hadīth* similar to no. 3529).

[٣٥٣٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ؛ وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنْ
هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[3531] 115 - (...) It was narrated that 'Āishah said: "A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted

[٣٥٣١] ١١٥- (...) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ
مُسَهِّرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ:

to remarry her, and the Prophet ﷺ was asked about that. He said: 'No, not until the second husband tastes of her sweetness what the first one tasted.'

طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا، فَتَزَوَّجَهَا رَجُلٌ
ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، فَأَرَادَ
رَزْوُجَهَا الْأَوَّلَ أَنْ يَتَزَوَّجَهَا، فَسُئِلَ
رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ. فَقَالَ: «لَا،
حَتَّى يَذُوقَ الْآخِرُ مِنَ عُسَلَيْتِهَا، مَا
ذَاقَ الْأَوَّلُ».

[3532] (...) A similar report (as no. 3531) was narrated with this *Hadīth* from 'Ubaidullāh.

[٣٥٣٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ
سَعِيدٍ. جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، بِهَذَا
الْإِسْنَادِ مِثْلَهُ. وَفِي حَدِيثِ يَحْيَى، عَنْ
عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ.

Chapter 18. What It Is Recommended To Say When Having Intercourse

[3533] 116 - (1434) It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said: 'If one of you says, when he wants to have intercourse with his wife, "*Bismillāh, Allāhumma! Jannibnāsh-Shaiṭān; wa jannibish-Shaiṭāna mā razaqtanā.* (In the name of Allāh, O Allāh, keep the *Shaiṭān* away from us and keep the *Shaiṭān* away from that with which You provide us,' then if it is decreed that they should have a child from that, the *Shaiṭān* will never harm him."

(المعجم ١٨) - (بَابُ مَا يَسْتَحَبُّ أَنْ
يَقُولَهُ عِنْدَ الْجَمَاعِ) (التحفة ١٨)

[٣٥٣٣] ١١٦ - (١٤٣٤) حَدَّثَنَا يَحْيَى
بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ
لِيَحْيَى - قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنُصُورٍ،
عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ
أَحَدَهُمْ، إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ، قَالَ:
بِاسْمِ اللَّهِ، اللَّهُمَّ! جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ
الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ، إِنْ يَدَّرَ بَيْنَهُمَا
وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

[3534] (...) A *Ḥadīth* similar to that of Jarīr (no. 3533) was narrated from Maṣṣūr, except that in the *Ḥadīth* of Shu'bah it does not mention the words "In the name of Allāh." In the report of 'Abdur-Razzāq from Ath-Thawrī it does say "In the name of Allāh." In the report of Ibn Numair, Maṣṣūr said: "I think he said: 'In the name of Allāh.'"

[٣٥٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. جَمِيعًا، عَنِ الثَّوْرِيِّ. كِلَاهُمَا، عَنْ مَنْصُورٍ بِمَعْنَى حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّ شُعْبَةَ لَيْسَ فِي حَدِيثِهِ ذِكْرُ «بِاسْمِ اللَّهِ». وَفِي رِوَايَةِ عَبْدِ الرَّزَّاقِ عَنِ الثَّوْرِيِّ «بِاسْمِ اللَّهِ». وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: قَالَ مَنْصُورٌ: أَرَاهُ قَالَ «بِاسْمِ اللَّهِ».

Chapter 19. It Is Permissible For A Man To Have Intercourse With His Wife From The Front Or From The Back, Without Entering The Behind

(المعجم ١٩) - (باب جواز جماعه امرأته في قبلها، من قدامها ومن ورائها، من غير تعرض للدبر) (التحفة ١٩)

[3535] 117 - (1435) Jâbir said: "The Jews used to say that if a man had intercourse with a woman from the back, in the vagina, the child would have a squint. Then the following was revealed: 'Your wives are a tilth for you, so go to your tilth, when or how you will...'"^[1]

[٣٥٣٥] ١١٧ - (١٤٣٥) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا شُفْيَانُ عَنِ ابْنِ الْمُثَنَّى سَمِعَ جَابِرًا يَقُولُ: كَانَتْ الْيَهُودُ تَقُولُ: إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ، مِنْ دُبْرِهَا، فِي قُبْلِهَا، كَانَ الْوَلَدُ أَحْوَلَ. فَنَزَلَتْ: ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [البقرة: ٢٢٣].

[1] Al-Baqarah 2:223.

[3536] 118 - (...) It was narrated from Jâbir bin 'Abdullâh that the Jews used to say: "If a man has intercourse with a woman in her vagina from the back, then she gets pregnant, her child will have a squint." Then the following was revealed: "Your wives are a tilth for you, so go to your tilth, when or how you will..."^[1]

[3537] 119 - (...) This *Hadîth* was narrated from Jâbir (a *Hadîth* similar to no. 3536). The *Hadîth* of An-Nu'mân from Az-Zuhrî adds: "...if he wishes, while she is lying on her front, and if he wishes while she is not lying on her front, so long as that is in only one opening."

[٣٥٣٦] ١١٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ أَبِي حَازِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ يَهُودَ كَانَتْ تَقُولُ: إِذَا أُتِيَتِ الْمَرْأَةُ مِنْ دُبْرِهَا، فِي قُبْلِهَا، ثُمَّ حَمَلَتْ كَانَ وَلَدُهَا أَحْوَلَ. قَالَ: فَأَنْزَلَتْ: ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾.

[٣٥٣٧] ١١٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَأَبُو مَعْنٍ الرَّقَاشِيُّ. قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ الْمُخْتَارِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ،

[1] *Al-Baqarah* 2:223.

كُلُّ هَؤُلَاءِ عَنِ مُحَمَّدِ بْنِ الْمُكَدِّرِ،
عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ. وَزَادَ فِي
حَدِيثِ التُّعْمَانِ عَنِ الزُّهْرِيِّ: إِنَّ شَاءَ
مُجِيبَةٍ، وَإِنْ شَاءَ غَيْرَ مُجِيبَةٍ، غَيْرَ أَنَّ
ذَلِكَ فِي صِمَامٍ وَاجِدٍ.

Chapter 20. It Is Unlawful For The Wife To Refuse To Come To Her Husband's Bed

[3538] 120 - (1436) It was narrated from Abû Zuhrah that the Prophet ﷺ said: "If a woman spends the night forsaking her husband's bed, the Angels will curse her until morning."

[3539] (...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 3538) and said: "...until she goes back."

[3540] 121 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, there is no man who calls his wife to his bed and she refuses, but the One Who is in

(المعجم ٢٠) - (باب تحريم امتناعها
من فراش زوجها) (التحفة ٢٠)

[٣٥٣٨] ١٢٠ - (١٤٣٦) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ
يُحَدِّثُ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَاتَتْ
الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتَهَا
الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

[٣٥٣٩] (...) وَحَدَّثَنِي يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:
حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ. وَقَالَ «حَتَّى
تَرْجِعَ».

[٣٥٤٠] ١٢١ - (...) حَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ يَعْنِي
ابْنَ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي

heaven will be angry with her, until he is pleased with her.”

نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا، فَتَأْتِي عَلَيْهِ، إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاحِطًا عَلَيْهَا، حَتَّى يَرْضَى عَنْهَا».

[3541] 122 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If a man calls his wife to his bed and she does not come to him, and he spends the night angry with her, the Angels will curse her until morning.’”

[٣٥٤١] ١٢٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا جَرِيرٌ، كُلُّهُمُ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَلَمْ تَأْتِهِ، قَبَاتَ غَضَبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

Chapter 21. The Prohibition Of Disclosing A Woman's Secrets

(المعجم ٢١) - (بابُ تحريم إفشاء سر المرأة) (التحفة ٢١)

[3542] 123 - (1437) Abû Sa'eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘One of the most evil people before Allâh on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.’”

[٣٥٤٢] ١٢٣ - (١٤٣٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عَمْرِ بْنِ حَمْرَةَ الْعَمَرِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدِ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَسْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةَ يَوْمِ الْقِيَامَةِ، الرَّجُلَ

يُنْفِضِي إِلَى امْرَأَتِهِ، وَتُنْفِضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

[3543] 124 - (...) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'The most serious breach of trust before Allâh on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.'"

[٣٥٤٣] ١٢٤- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ بْنِ حَمْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الرَّجُلَ يُنْفِضِي إِلَى امْرَأَتِهِ وَتُنْفِضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا» وَقَالَ ابْنُ نُمَيْرٍ: «إِنَّ أَعْظَمَ».

Chapter 22. The Ruling On Coitus Interruptus ('Azl)

(المعجم ٢٢) - (باب حكم العزل)

(التحفة ٢٢)

[3544] 125 - (1438) It was narrated from Ibn Muḥairiz that he said: "Abû Şirmah and I entered upon Abû Sa'eed Al-Khudrî, and Abû Şirmah asked him: 'Did you hear the Messenger of Allâh ﷺ speak about 'Azl?' He said: 'Yes. We went on a campaign with the Messenger of Allâh ﷺ to Banû Al-Muṣṭaliq, and we captured some noble Arab women. We had been away from our wives for too long, but we also wanted the ransom, so we wanted to have intercourse with them then withdraw (coitus interruptus). Then we said: "How could we do

[٣٥٤٤] ١٢٥- (١٤٣٨) وَحَدَّثَنَا يَحْيَى بْنُ أَبِي أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي رَبِيعَةُ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ أَنَّهُ قَالَ: دَخَلْتُ أَنَا وَأَبُو صِرْمَةَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ، فَسَأَلَهُ أَبُو صِرْمَةَ فَقَالَ: يَا أَبَا سَعِيدٍ! هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْعَزْلَ؟ فَقَالَ: نَعَمْ، غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ بَلْمُصْطَلِقٍ، فَسَبَّيْنَا كَرَائِمَ الْعَرَبِ، فَطَالَتْ عَلَيْنَا الْعَزْبَةُ

this when the Messenger of Allâh ﷺ is among us, and we have not asked him?" So we asked the Messenger of Allâh ﷺ and he said: It does not matter if you do not do it, for Allâh has not decreed that any soul will exist, until the Day of Resurrection, but it will come into being."

[3545] 126 - (...) A *Hadîth* similar to that of Rabî'ah (no. 3554) was narrated from Muḥammad bin Yahyâ bin Ḥabbân with this chain, except that he said: "For Allâh has decreed whom He is going to create until the Day of Resurrection."

[3546] 127 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We captured some female prisoners and we engaged in coitus interruptus, then we asked the Messenger of Allâh ﷺ about that, and he said to us: 'Do you do that? Do you do that? Do you do that? There is no soul that is to exist, until the Day of Resurrection, but it will come into being.'"

[3547] 128 - (...) It was narrated from Anas bin Sirîn, from Ma'bad bin Sirîn, from Abû Sa'eed Al-Khudrî. He (one of the narrators) said: "I said to him: 'Did you hear

وَرَعْبْنَا فِي الْفِدَاءِ، فَأَرَدْنَا أَنْ نَسْتَمْتِعَ
وَنَعْرِزَ. فَقُلْنَا: نَفْعَلُ وَرَسُولُ اللَّهِ ﷺ
بَيْنَ أَظْهُرِنَا لَا نَسْأَلُهُ فَسَأَلْنَا رَسُولَ
اللَّهِ ﷺ فَقَالَ: «لَا عَلَيْكُمْ أَنْ لَا
تَفْعَلُوا، مَا كَتَبَ اللَّهُ خَلْقَ نَسَمَةٍ هِيَ
كَائِنَةٌ إِلَى يَوْمِ الْقِيَامَةِ، إِلَّا سَتَكُونُ».

[٣٥٤٥] ١٢٦- (...) حَدَّثَنِي مُحَمَّدُ
بْنُ الْفَرَجِ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
الرَّبْرِقَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ مُحَمَّدِ
بْنِ يَحْيَى بْنِ حَبَّانَ، بِهَذَا الْإِسْنَادِ، فِي
مَعْنَى حَدِيثِ رَبِيعَةَ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ اللَّهَ
كَتَبَ مَنْ هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ».

[٣٥٤٦] ١٢٧- (...) وَحَدَّثَنِي عَبْدُ
اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءِ الضُّبَيْعِيُّ: حَدَّثَنَا
جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ
مُحَيْرِيزٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّهُ
أَخْبَرَهُ قَالَ: أَصَبْنَا سَبَابًا فَكُنَّا نَعْرِزُ، ثُمَّ
سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ لَنَا:
«وَأَنْتُمْ لَتَفْعَلُونَ؟ وَأَنْتُمْ لَتَفْعَلُونَ؟ وَأَنْتُمْ
لَتَفْعَلُونَ؟ مَا مِنْ نَسَمَةٍ كَائِنَةٌ إِلَى يَوْمِ
الْقِيَامَةِ إِلَّا هِيَ كَائِنَةٌ».

[٣٥٤٧] ١٢٨- (...) وَحَدَّثَنَا نَصْرُ
ابْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا بِشْرُ بْنُ
الْمُقْضَلِ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ،

it from Abû Sa‘eed?’ He said: ‘Yes, from the Prophet ﷺ who said: It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

[3548] 129 - (...) A similar report (as no. 3546) was narrated from Anas bin Sîrîn with this chain, except that in their *Hadîth* it says: “From the Prophet ﷺ who said concerning *‘Azl*: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

According to the report of Bahz, Shu‘bah said: “I said to him: ‘Did you hear it from Abû Sa‘eed?’ He said: ‘Yes.’”

[3549] 130 - (...) It was narrated from ‘Abdur-Rahmân bin Bishr bin Mas‘ûd who attributed it to Abû Sa‘eed Al-Khudrî, who said: “The Prophet ﷺ was asked about *‘Azl* and he said: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

(One of the narrators) Muḥammad said: “The words: ‘It does not matter’ are more likely to mean that it is not allowed.”

عَنْ مَعْبُدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، فَإِنَّمَا هُوَ الْقَدَرُ».

[٣٥٤٨] ١٢٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ [بْنُ مَهْدِيٍّ] وَبَهْزٌ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ، بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ: عَنْ النَّبِيِّ ﷺ، قَالَ فِي الْعَزْلِ؟ «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَلِكَ، فَإِنَّمَا هُوَ الْقَدَرُ».

وَفِي رِوَايَةِ بَهْزٍ قَالَ شُعْبَةُ: قُلْتُ لَهُ: سَمِعْتَهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ.

[٣٥٤٩] ١٣٠ - (...) حَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشْرِ بْنِ مَسْعُودٍ رَدَّهُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَلِكَ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ مُحَمَّدٌ: وَقَوْلُهُ «لَا عَلَيْكُمْ» أَقْرَبَ إِلَى النَّهْيِ.

[3550] 131 - (...) Abū Sa‘eed Al-Khudrī said: “Mention of ‘Azl was made in the presence of the Prophet ﷺ and he said: ‘Why do you do that?’ They said: ‘A man may have a wife who is breast-feeding and he has intercourse with her, but he does not want her to become pregnant. And a man may have a slave woman and he has intercourse with her, but he does not want her to become pregnant.’ He said: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).”

Ibn ‘Awn said: “I narrated this to Al-Ḥasan, and he said: ‘By Allāh, it is as if it is a rebuke.”

[٣٥٥٠] ١٣١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ الْأَنْصَارِيِّ قَالَ: فَرَدَّ الْحَدِيثَ حَتَّى رَدَّهُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ. قَالَ: ذُكِرَ الْعَزْلُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَمَا ذَاكُمْ؟» قَالُوا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ تُرْضِعُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ، وَالرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. قَالَ: «فَلَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ: وَاللَّهِ! لَكَأَنَّ هَذَا زَجْرٌ.

[3551] (...) The *Hadīth* of ‘Abdur-Raḥmān bin Bishr (no. 3550) was narrated from Ibrāhīm, meaning, the *Hadīth* about ‘Azl. He said: “It was to me that ‘Abdur-Raḥmān bin Bishr narrated it.”

[٣٥٥١] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ ابْنِ عَوْنٍ قَالَ: حَدَّثْتُ مُحَمَّدًا عَنْ إِبْرَاهِيمَ بِحَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ. يَعْنِي حَدِيثَ الْعَزْلِ، فَقَالَ: إِيَّايَ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ.

[3552] (...) It was narrated that Mab‘ad bin Sîrīn said: “We said to Abū Sa‘eed: ‘Did you hear the Messenger of Allāh ﷺ mention anything about ‘Azl?’ He said:

[٣٥٥٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامُ عَنْ مُحَمَّدٍ، عَنْ مَعْبَدِ بْنِ سِيرِينَ قَالَ:

‘Yes...’” and he quoted a *Hadīth* like that of Ibn ‘Awn (no. 3550), as far as the words: “Divine Decree.”

[3553] 132 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “Mention of ‘*Azl* was made to the Messenger of Allâh ﷺ and he said: ‘Why would one of you do that?’ - but he did not say, one of you should not do that - ‘There is no soul that is meant to be created but Allâh will definitely create it.”

[3554] 133 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ was asked about ‘*Azl* and he said: ‘The child does not come from all the water; if Allâh wants to create something nothing can prevent it.”

[3555] (...) A similar report (as no. 3554) was narrated from Abû Sa‘eed Al-Khudrî, from the Prophet ﷺ.

قُلْنَا لِأَبِي سَعِيدٍ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْعَزْلِ شَيْئًا؟ قَالَ: نَعَمْ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عَوْنٍ، إِلَى قَوْلِهِ «الْقَدْرُ».

[٣٥٥٣] ١٣٢ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ قَالَ ابْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا، وَقَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: ذُكِرَ الْعَزْلُ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «وَلِمَ يَفْعَلُ ذَلِكَ أَحَدُكُمْ؟ - وَلِمَ يَقُلْ: فَلَا يَفْعَلُ ذَلِكَ أَحَدُكُمْ - فَإِنَّهُ لَيَسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِقُهَا».

[٣٥٥٤] ١٣٣ - (...) حَدَّثَنِي هُرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مُعَاوِيَةُ يُعْنِي ابْنَ صَالِحٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْوَدَّاءِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ سَمِعَهُ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ «مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ، وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعُهُ شَيْءٌ».

[٣٥٥٥] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ الْمُنْذِرِ الْبَصْرِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي عَلِيُّ بْنُ أَبِي

طَلَحَةَ الْهَاشِمِيَّ، عَنْ أَبِي الْوَدَّاعِ، عَنْ
أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ
بِمِثْلِهِ.

[3556] 134 - (1439) It was narrated from Jâbir that a man came to the Messenger of Allâh ﷺ and said: "I have a slave woman who is our servant and brings water for us. I have intercourse with her, but I do not want her to become pregnant." He said: "Withdraw from her (Azl) if you wish, but what has been decreed for her will come to her." Some time passed, then the man came to him and said that the slave woman had become pregnant. He said: "I told you that what had been decreed for her would come to her."

[٣٥٥٦] ١٣٤ - (١٤٣٩) حَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ
رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ لِي
جَارِيَةً هِيَ خَادِمَتُنَا وَسَائِرَتُنَا، وَأَنَا أَطُوفُ
عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ. فَقَالَ: «اغْزِلْ
عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا»
فَلَبِثَ الرَّجُلُ، ثُمَّ أَتَاهُ فَقَالَ: إِنَّ الْجَارِيَةَ
قَدْ حَمَلَتْ. فَقَالَ «قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا
مَا قُدِّرَ لَهَا».

[3557] 135 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A man asked the Prophet ﷺ: 'I have a slave woman and I withdraw from her (Azl).' The Messenger of Allâh ﷺ said: 'That does not prevent anything that Allâh wills.' The man came (a second time) and said: 'O Messenger of Allâh, the slave woman whom I mentioned to you has become pregnant.' The Messenger of Allâh ﷺ said: 'I am the slave of Allâh and His Messenger.'"

[٣٥٥٧] ١٣٥ - (...) حَدَّثَنَا سَعِيدُ
ابْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ
عُيَيْنَةَ عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُرْوَةَ بْنِ
عِيَّاضٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلَ
رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: إِنَّ عِنْدِي جَارِيَةً
لِي، وَأَنَا أَعْزِلُ عَنْهَا. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ ذَلِكَ لَمْ يَمْنَعْ شَيْئًا أَرَادَهُ
اللَّهُ» قَالَ: فَجَاءَ الرَّجُلُ فَقَالَ: يَا رَسُولَ
اللَّهِ! إِنَّ الْجَارِيَةَ الَّتِي كُنْتُ ذَكَرْتُهَا لَكَ
حَمَلَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا عَبْدُ
اللَّهِ وَرَسُولُهُ».

[3558] (...) It was narrated that Jâbir bin ‘Abdullâh said: “A man came to the Prophet ﷺ...” a *Hadîth* like that of Sufyân (no. 3557).

[٣٥٥٨] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ، قَاصُّ أَهْلِ مَكَّةَ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ عِيَّاضِ بْنِ عَدِيٍّ ابْنِ الْحِجَارِ التَّوْفَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ سُفْيَانَ.

[3559] 136 - (1440) It was narrated that Jâbir said: “We used to engage in ‘Azl (and) the Qur’ân was being revealed.” Ishâq added: “Sufyân said: ‘If anything were to have forbidden it, we would have been forbidden it by the Qur’ân.’”

[٣٥٥٩] ١٣٦ - (١٤٤٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْرَلُ وَالْقُرْآنُ يَنْزِلُ. زَادَ إِسْحَاقُ: قَالَ سُفْيَانُ: لَوْ كَانَ شَيْئًا يُنْهَى عَنْهُ، لَنَهَانَا عَنْهُ الْقُرْآنُ.

[3560] 137 - (...) Jâbir said: “We used to engage in ‘Azl at the time of the Messenger of Allâh ﷺ.”

[٣٥٦٠] ١٣٧ - (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: لَقَدْ كُنَّا نَعْرَلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[3561] 138 - (...) It was narrated that Jâbir said: “We used to engage in ‘Azl at the time of the Messenger of Allâh ﷺ. News of that reached the Messenger of Allâh ﷺ and he did not forbid us to do it.”

[٣٥٦١] ١٣٨ - (...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا مُعَاذُ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْرَلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَمَّا بَلَغَ ذَلِكَ نَبِيَّ اللَّهِ ﷺ، فَلَمْ يَنْهَنَا عَنْهُ.

Chapter 23. The Prohibition Of Intercourse With A Pregnant Captive Woman

[3562] 139 - (1441) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ passed by a heavily pregnant (captive) woman, at the door of a tent and he said: "Perhaps he (the owner) wants to have intercourse with her?" They said: "Yes." The Messenger of Allâh ﷺ said: "I was thinking of cursing him with a curse that would go to his grave with him. How can he make him his heir when that is not permissible for him? How can he make him his slave when that is not permissible for him?"

[3563] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 3562).

Chapter 24. It Is Permissible To Have Intercourse With A Breastfeeding Woman (*Ghilah*), And 'Azl Is Disliked

[3564] 140 - (1442) It was narrated from Judâmah bint Wahb Al-Asadiyyah that she heard the Messenger of Allâh ﷺ say: "I was thinking of forbidding

(المعجم ٢٣) - (بَابُ تَحْرِيمِ وَطْئِ
الْحَامِلِ الْمَسِيْبَةِ) (التحفة ٢٣)

[٣٥٦٢] ١٣٩ - (١٤٤١) حَدَّثَنِي
مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ
حُمَيْرٍ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ
جُبَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ
النَّبِيِّ ﷺ أَنَّهُ أَتَى بِامْرَأَةٍ مُجْحَجٍ عَلَى بَابِ
فُسْطَاطٍ، فَقَالَ: «لَعَلَّهُ يُرِيدُ أَنْ يُلِمَّ بِهَا؟»
فَقَالُوا: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ
هَمَمْتُ أَنْ أَلْعَنَهُ لَعْنًا يَدْخُلُ مَعَهُ قَبْرُهُ،
كَيْفَ يُورَثُهُ وَهُوَ لَا يَجِلُّ لَهُ؟ كَيْفَ
يَسْتَحْدِمُهُ وَهُوَ لَا يَجِلُّ لَهُ؟».

[٣٥٦٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ، جَمِيعًا
عَنْ شُعْبَةَ، فِي هَذَا الْإِسْنَادِ.

(المعجم ٢٤) - (بَابُ جَوَازِ الْغَيْلَةِ
وَهِيَ وَطْئُ الْمَرْضِعِ، وَكِرَاهَةُ الْعَزْلِ)
(التحفة ٢٤)

[٣٥٦٤] ١٤٠ - (١٤٤٢) وَحَدَّثَنَا
خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ؛
وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ:

intercourse with a breastfeeding woman, until it occurred to me that the Romans and Persians do that and it does not harm their children.”

قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهَبِ الْأَسَدِيَّةِ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ، حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَضْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ». وَأَمَّا خَلْفٌ فَقَالَ: عَنْ جُدَامَةَ الْأَسَدِيَّةِ، قَالَ مُسْلِمٌ: وَالصَّحِيحُ مَا قَالَهُ يَحْيَى: بِالذَّلَالِ غَيْرِ مَقْطُوعَةٍ.

[3565] 141 - (...) It was narrated from ‘Āishah that Judāmah bint Wahb, the sister of ‘Ukāshah, said: “I came to the Messenger of Allāh ﷺ along with some other people and he was saying: ‘I was thinking of forbidding intercourse with a breastfeeding woman, then I looked at the Romans and Persians; they have intercourse with their wives during the breastfeeding period and their children are not harmed by that at all.’ Then they asked him about ‘Azl and the Messenger of Allāh ﷺ said: ‘It is a hidden form of burying alive.’” Ubaidullāh added in his *Hadīth* from Al-Muqri’: This is a reference to (the verse): “And when the female (infant) buried alive is questioned.”^[1]

[٣٥٦٥] ١٤١- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو الْأَسْوَدِ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهَبِ، أُخْتِ عُكَّاشَةَ قَالَتْ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ فِي أَنْاسٍ، وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ، فَانظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا». ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ الْوَأْدُ الْحَقِيءُ». زَادَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ عَنِ الْمُقْرِيءِ [وَهِيَ]: «وَإِذَا أَلْمَوهُ دَةٌ سَلَّتْ» [التكوير: ٨].

[1] At-Takwīr 81:6.

[3566] 142 - (...) It was narrated from 'Āishah that Judāmah bint Wahb Al-Asadiyyah said: "I heard the Messenger of Allāh ﷺ say:..." and he (the narrator) mentioned a *Hadīth* like that of Sa'eed bin Abī Ayyūb (no. 3565) about 'Azl and *Ghīlah*.

[٣٥٦٦] ١٤٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلِ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبِ الْأَسَدِيَّةِ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَذَكَرَ بِمِثْلِ حَدِيثِ سَعِيدِ بْنِ أَبِي أُيُوبَ، فِي الْعَزْلِ وَالْغِيَالِ، غَيْرَ أَنَّهُ قَالَ: «الْغِيَالِ».

[3567] 143 - (1443) It was narrated from 'Āmir bin Sa'd bin Abī Waqqāsh that Usāmah bin Zaid told his father Sa'd bin Abī Waqqāsh that a man came to the Prophet ﷺ and said: "I withdraw ('Azl) from my wife." The Messenger of Allāh ﷺ said to him: "Why do you do that?" The man said: "Out of compassion towards her child, or, her children." The Messenger of Allāh ﷺ said: "If that was harmful, it would have harmed the Persians and Romans."

[٣٥٦٧] ١٤٣ - (١٤٤٣) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ [الْمَقْبُرِيُّ]: حَدَّثَنَا حَيُّوَةُ: حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسٍ؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَ وَالِدَهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ؛ أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَعَزَلُ عَنِ امْرَأَتِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لِمَ تَفْعَلُ ذَلِكَ؟» فَقَالَ الرَّجُلُ: «أَشْفَقْتُ عَلَى وَلَدِهَا، أَوْ عَلَى أَوْلَادِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ «لَوْ كَانَ ذَلِكَ ضَارًّا، ضَرَّ فَارِسَ وَالرُّومَ».

Zuhair said in his report: "If it is because of that, then no (do not do it), for that does not harm the Persians and Romans."

وَقَالَ زُهَيْرٌ فِي رِوَايَتِهِ «إِنْ كَانَ لِذَلِكَ فَلَا، مَا ضَارَّ ذَلِكَ فَارِسَ وَلَا الرُّومَ».