

18. The Book Of Divorce

٣ - (المعجم ١٨) - كتاب الطلاق
(التحفة ٩)

Chapter 1. The Prohibition Of Divorcing A Menstruating Woman Without Her Consent; If A Man Breaks This Rule It Still Counts As A Divorce, And He Should Be Ordered To Take Her Back

[3652] 1 - (1471) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating, at the time of the Messenger of Allāh ﷺ. 'Umar bin Al-Khattāb asked the Messenger of Allāh ﷺ about that and the Messenger of Allāh ﷺ said to him: "Tell him to take her back, then wait until she has become pure, then menstruated again, then become pure again. Then if he wishes he may keep her, or if he wishes he may divorce her before he has intercourse with her. That is the 'Iddah (prescribed periods) for which Allāh has enjoined the divorce of women."

[3653] (...) It was narrated from 'Abdullāh that he divorced one of his wives while she was menstruating, with a single divorce. The Messenger

(المعجم ١) - (بَابُ تَحْرِيمِ طَلَاقِ
الْحَائِضِ بِغَيْرِ رِضَاهَا، وَأَنَّهُ لَوْ خَالَفَ
وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا) (التحفة ١)

[٣٦٥٢] ١ - (١٤٧١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛
أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ
رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ
رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ لَهُ رَسُولُ
اللَّهِ ﷺ: «مُرُهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُتْرَكْهَا
حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهُرَ، ثُمَّ إِنْ
شَاءَ أَمْسَكَ بَعْدَ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ
يَمَسَّ، فِتْلِكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ [عَزَّ
وَجَلَّ] أَنْ يُطْلَقَ لَهَا النِّسَاءُ».

[٣٦٥٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمَحٍ -
وَاللَّفْظُ لِيَحْيَى - قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثُ:

of Allâh ﷺ ordered him to take her back and keep her until she had become pure then menstruated again in his house. Then he should wait until she became pure again, then if he wished he could divorce her when she became pure, before having intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women.

Ibn Rumh added in his report: "When 'Abdullâh was asked about that, he said to one of them: 'But if you have divorced your wife once or twice, the Messenger of Allâh ﷺ told me to do that (i.e., take her back), but if you have divorced her three times, then she becomes unlawful to you until she marries another husband; and you have disobeyed Allâh with regard to His commands about divorcing your wife."

Muslim said: Al-Laith did well with his saying: "A single divorce (a narrator)."

[3654] 2 - (...) It was narrated that Ibn 'Umar said: "I divorced my wife at the time of the Messenger of Allâh ﷺ while she was menstruating. 'Umar mentioned that to the Messenger of Allâh ﷺ and he said: 'Tell him to take her back, then let him wait until she becomes pure, then menstruates again, then when she becomes

وَقَالَ الْآخَرَانِ: أَخْبِرْنَا - اللَّيْثُ بْنُ سَعْدٍ
عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّهُ طَلَّقَ امْرَأَةً لَهُ
وَهِيَ حَائِضٌ تَطْلِيْقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ
اللَّهِ ﷺ أَنْ يُرَاجِعَهَا ثُمَّ يُمَسِّكَهَا حَتَّى
تَطْهُرَ، ثُمَّ تَحِيْضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ
يُْمِهْلِهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا، فَإِنْ أَرَادَ
أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ
أَنْ يُجَامِعَهَا، فَبِئْسَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ
يُطَلِّقَ لَهَا النِّسَاءَ.

وَزَادَ ابْنُ رُمَيْحٍ فِي رِوَايَتِهِ: وَكَانَ عَبْدُ
اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ، قَالَ لِأَحَدِهِمْ:
أَمَا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ،
فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنِي بِهَذَا، وَإِنْ
كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حُرِّمْتَ عَلَيَّ حَتَّى
تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ
مِنْ طَلَاقِ امْرَأَتِكَ.

قَالَ مُسْلِمٌ: جَوَدَ اللَّيْثُ فِي قَوْلِهِ:
تَطْلِيْقَةً وَاحِدَةً.

[٣٦٥٤] ٢ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:
طَلَّقْتُ امْرَأَتِي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
وَهِيَ حَائِضٌ، فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ
اللَّهِ ﷺ، فَقَالَ: «مَرَّةٌ فَلْيُرَاجِعَهَا، ثُمَّ

pure again, let him divorce her before having intercourse with her, or let him keep her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women.”

‘Ubaidullâh said: “I said to Nâfi‘: ‘What happened to that divorce?’ He said: ‘It was one divorce that was counted as such.’”

[3655] (...) A similar report (as no. 3654) was narrated from ‘Ubaidullâh with this chain, but he did not mention what ‘Ubaidullâh said to Nâfi‘.

[3656] 3 - (...) It was narrated from Nâfi‘ that Ibn ‘Umar divorced his wife while she was menstruating, and ‘Umar asked the Prophet ﷺ about that. He (ﷺ) ordered him to take her back, then wait until she had menstruated again, then wait until she became pure, then he could divorce her before having intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women. He said: “When Ibn ‘Umar was asked about a man who divorces his wife while she is menstruating, he

لِدَعْوِهَا حَتَّى تَطْهَرُ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى، فَإِذَا طَهَّرْتَ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا، أَوْ يُمَسِّكَهَا، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.»

قَالَ عُبَيْدُ اللَّهِ: قُلْتُ لِنَافِعٍ: مَا صُنِعَتْ التَّطْلِيقَةُ؟ قَالَ: وَاحِدَةٌ اعْتُدَّ بِهَا.

[٣٦٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ.

قَالَ ابْنُ الْمُثَنَّى فِي رِوَايَتِهِ: فَلْيُرْجِعْهَا، وَقَالَ أَبُو بَكْرٍ: فَلْيُرَاجِعْهَا.

[٣٦٥٦] ٣- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُمَهِّلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلَهَا حَتَّى تَطْهَرُ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، فَبَلَغَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ، قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ: أَمَا أَنْتَ

would say: 'If you have divorced her once or twice, the Messenger of Allâh ﷺ told him to take her back, then wait until she menstruated again, then wait until she became pure, then divorce her before having intercourse with her. If you divorced her three times, then you have disobeyed your Lord with regard to the manner in which He commanded you to divorce your wife, and the divorce is irrevocable.'

[3657] 4 - (...) 'Abdullâh bin 'Umar said: "I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ and the Messenger of Allâh ﷺ got angry and said: 'Tell him to take her back until she has menstruated again, a menses other than that in which he divorced her. Then if he wants to divorce her, let him divorce her when she is pure of menses and before he has intercourse with her. That is divorce at the time prescribed by Allâh.'" 'Abdullâh had divorced her once, and that was counted as one divorce. And 'Abdullâh took her back as the Messenger of Allâh ﷺ commanded him.

[3658] (...) It was narrated from Az-Zuhri with this chain (a *Hadith* similar to no. 3657), except that he

طَلَّقَهَا وَاحِدَةً أَوْ اثْنَتَيْنِ، إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُمَهِّلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلَهَا حَتَّى تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا، فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ، وَبَانَتَ مِنْكَ.

[٣٦٥٧] ٤ - (...) وَحَدَّثَنِي عَبْدُ بِنُ حَمِيدٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أُخِي الزُّهْرِيُّ، عَنْ عَمِّهِ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ ﷺ، فَتَعَيَّظَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «مُرُّهُ فَلْيُرَاجِعَهَا، حَتَّى تَحِيضَ حَيْضَةً [أُخْرَى] مُسْتَقْبَلَةً، سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقَهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا، فَذَلِكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ» وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً [وَاحِدَةً]، فَحَسِبْتُ مِنْ طَلَّاقِهَا، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ ﷺ.

[٣٦٥٨] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا

said: "...Ibn 'Umar said: 'So I took her back, and that was counted as one divorce that I had given her.'"

مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الرَّبِيعِيُّ عَنِ الرَّهْرِيِّ بِهَذَا الْإِسْتِثْنَاءِ، غَيْرَ أَنَّهُ قَالَ: قَالَ ابْنُ عُمَرَ: فَرَأَجَعْتُهَا، وَحَسِبْتُ لَهَا التَّطْلِيقَ الَّذِي طَلَّقْتُهَا.

[3659] 5 - (...) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ who said: "Tell him to take her back, then divorce her when she is pure or pregnant."

[٣٦٥٩] ٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ ﷺ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا».

[3660] 6 - (...) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar asked the Messenger of Allāh ﷺ about that and he said: "Tell him to take her back until she becomes pure, then menstruates again, then becomes pure, then he may divorce her after that or keep her."

[٣٦٦٠] ٦- (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرَ عَنِ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ تَطْهَرَ ثُمَّ يُطَلِّقْ بَعْدُ، أَوْ يُمَسِّكْ».

[3661] 7 - (...) It was narrated that Ibn Sīrīn said: For twenty years those whom I trust narrated

[٣٦٦١] ٧- (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

to me that Ibn ‘Umar divorced his wife thrice while she was menstruating and he was told to take her back. I did not doubt them, but I did not hear the *Hadith* from anyone else either, until I met Abû Ghallâb, Yûnus bin Jubair Al-Bâhili, who was very reliable. He told me that he asked Ibn ‘Umar, who told him that he had divorced his wife with one divorce while she was menstruating, and he was commanded to take her back. He said: I said: “Was that counted as a divorce?” He said: ‘Of course; it must be counted even if he failed and acted foolishly.’^[1]

إِبْرَاهِيمَ عَنِ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ قَالَ: مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لَا أَتَيْهِمْ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَهِيَ حَائِضٌ. فَأَمَرَ أَنْ يُرَاجِعَهَا، فَجَعَلْتُ لَا أَتَيْهِمْ، وَلَا أَعْرِفُ الْحَدِيثَ، حَتَّى لَقَيْتُ أَبَا غَلَّابٍ، يُونُسَ بْنَ جُبَيْرِ الْبَاهِلِيِّ، وَكَانَ ذَا نَبْتٍ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ، فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ، فَأَمَرَ أَنْ يُرَاجِعَهَا قَالَ: قُلْتُ: أَفْحَسِبْتُ عَلَيْهِ؟ قَالَ: فَمَهُ، أَوْ إِنْ عَجَزَ وَاسْتَحَمَقَ؟.

[3662] (...) A similar report (as no. 3661) was narrated from Ayyûb with this chain, except that he said: “Umar asked the Prophet ﷺ and he told him...”

[٣٦٦٢] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ فَأَمَرَهُ.

[3663] 8 - (...) It was narrated from Ayyûb with this chain (a *Hadith* similar to no. 3661), and he said in the *Hadith*: “Umar asked the Prophet ﷺ about that, and he told him to take her back, until he could divorce her when she was pure, without having had intercourse with her. And he said: ‘Divorce her at the beginning of her *Iddah*.’”

[٣٦٦٣] ٨- (...) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنِ جَدِّي، عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ عَنْ ذَلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ، وَقَالَ: «يُطَلِّقَهَا فِي قُبُلِ عِدَّتِهَا».

[1] These are the words of Ibn ‘Umar himself, referring to himself in the third person, as is clear in subsequent narrations.

[3664] 9 - (...) It was narrated that Yûnus bin Jubair said: "I said to Ibn 'Umar: 'A man divorced his wife while she was menstruating.' He said: 'Do you know 'Abdullâh bin 'Umar? He divorced his wife while she was menstruating, and 'Umar went to the Prophet ﷺ and asked him (about that), and he told him to take her back, so that she might start her 'Iddah.'"^[1] He said: "I said to him: 'If a man divorces his wife while she is menstruating, does that count as a divorce?' He said: 'Of course; it must be counted even if he failed and acted foolishly.'"

[3665] 10 - (...) Ibn 'Umar said: "I divorced my wife while she was menstruating, and 'Umar went to the Prophet ﷺ and told him about that. The Prophet ﷺ said: 'Let him take her back, then when she becomes pure, if he wishes he may divorce her.' He (the narrator) said: "I said to Ibn 'Umar: 'Was that counted (as a divorce)?' He said: 'Why wouldn't it be? It must be counted even if he failed and acted foolishly.'"

[٣٦٦٤] ٩- (...) وَحَدَّثَنِي يَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدُّورَقِيُّ عَنِ ابْنِ عَلِيَّةَ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ: أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَأَتَى عُمَرَ النَّبِيَّ ﷺ فَسَأَلَهُ؟ فَأَمَرَهُ أَنْ يَرْجِعَهَا، ثُمَّ تَسْتَقْبِلُ عِدَّتَهَا، قَالَ: فَقُلْتُ لَهُ: إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ، أَيُعْتَدُ بِتِلْكَ التَّطْلِيقِ؟ فَقَالَ: فَمَهْ أَوْ إِنْ عَجَزَ وَاسْتَحَمَقَ؟.

[٣٦٦٥] ١٠- (...) حَدَّثَنَا [مُحَمَّدُ] ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرَ النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «لِيَرْجِعَهَا، فَإِذَا طَهَّرْتَ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا» قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَفَتَحْتَسِبُ بِهَا؟ فَقَالَ: مَا يَمْنَعُهُ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحَمَقَ؟.

[1] Meaning, her 'Iddah starts when he divorces her while she is not menstruating.

[3666] 11 - (...) It was narrated that Anas bin Sîrîn said: “I asked Ibn ‘Umar about his wife whom he divorced. He said: ‘I divorced her while she was menstruating, and I told ‘Umar about that, and he told the Prophet ﷺ, who said: “Tell him to take her back, then when she becomes pure, he may divorce her when she is pure.” He said: ‘So I took her back, then I divorced her when she was pure.’ I said: ‘Was that divorce that you gave her while she was menstruating counted as such? He said: ‘Why wouldn’t I count it? It must be counted even if I failed and acted foolishly.’”

[3667] 12 - (...) It was narrated from Anas bin Sîrîn that he heard Ibn ‘Umar said: “I divorced my wife while she was menstruating. ‘Umar went to the Prophet ﷺ and told him about that, and he said: ‘Tell him to take her back, then when she becomes pure, let him divorce her.’ I said to Ibn ‘Umar: ‘Did you count that divorce as such?’ He said: ‘Of course.’”

[3668] (...) Shu‘bah narrated with this chain (a *Hadîth* similar to no. 3667), except that in their *Hadîth* it says: “...Let him take her back.” And in their *Hadîth* (it

[٣٦٦٦] ١١- (...) حَدَّثَنَا يَحْيَى
بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ
عَبْدِ الْمَلِكِ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ:
سَأَلْتُ ابْنَ عُمَرَ عَنْ امْرَأَتِهِ الَّتِي طَلَّقَ؟
قَالَ: طَلَّقْتُهَا وَهِيَ حَائِضٌ، فَذَكَرْتُ ذَلِكَ
لِعُمَرَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ: «مَرَّةٌ
فَلْيُرَاجِعْهَا، فَإِذَا طَهَّرَتْ فَلْيُطَلِّقْهَا لِيُطَهِّرَهَا»
قَالَ: فَارَاجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِيُطَهِّرَهَا،
قُلْتُ: فَأَعْتَدْتُ بِتِلْكَ التَّطْلِيقَةِ الَّتِي
طَلَّقْتُ وَهِيَ حَائِضٌ؟ قَالَ: مَا لِي لَا
أَعْتُدُّ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ
وَاسْتَحَمْتُ.

[٣٦٦٧] ١٢- (...) حَدَّثَنَا مُحَمَّدُ
بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى:
حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
عَنْ أَنَسِ بْنِ سِيرِينَ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ
قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى
عُمَرَ النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «مَرَّةٌ
فَلْيُرَاجِعْهَا، ثُمَّ إِذَا طَهَّرَتْ فَلْيُطَلِّقْهَا» قُلْتُ
لِابْنِ عُمَرَ: أَفَحَسِبْتَ بِتِلْكَ التَّطْلِيقَةِ؟
قَالَ: فَمَهْ.

[٣٦٦٨] (...) وَحَدَّثَنِي يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛
وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشْرٍ: حَدَّثَنَا

says): He said: "I said to him: 'Did you count it as such?' He said: 'Of course.'"

[3669] 13 - (...) Ibn Ṭawûs narrated from his father that he heard Ibn 'Umar being asked about a man who divorced his wife while she was menstruating. He said: "Do you know 'Abdullâh bin 'Umar?" He said: "Yes." He said: "He divorced his wife while she was menstruating, and 'Umar went to the Prophet ﷺ and told him the news. He told him to take her back." He (Ibn Ṭawûs) said: "I did not hear him - his father - say any more than that."

[3670] 14 - (...) Abû Az-Zubair narrated that he heard 'Abdur-Rahmân bin Ayman, the freed slave of 'Azzah, asking Ibn 'Umar, and Abû Az-Zubair heard that: "What do you think of a man who divorces his wife when she is menstruating?" He said: "Ibn 'Umar divorced his wife while she was menstruating, at the time of the Messenger of Allâh ﷺ." 'Umar asked the Messenger of Allâh ﷺ (about it), saying: "'Abdullâh bin 'Umar has divorced his wife when she is menstruating.' The Prophet ﷺ said to him: 'Let him take her back.' So he took her back. And

بَهْرُ قَالَا: حَدَّثَنَا شُعْبَةُ؛ بِهَذَا الْإِسْنَادِ،
غَيْرَ أَنَّ فِي حَدِيثِهِمَا «لِيَرْجِعَهَا»، وَفِي
حَدِيثِهِمَا: قَالَ: قُلْتُ لَهُ: أَتَحْتَسِبُ بِهَا؟
قَالَ: فَمَهُ.

[٣٦٦٩] ١٣- (...) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ: عَنْ
أَبِيهِ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ
طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ: أَتَعْرِفُ عَبْدَ
اللَّهِ بْنِ عُمَرَ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّهُ طَلَّقَ
امْرَأَتَهُ حَائِضًا، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ ﷺ
فَأَخْبَرَهُ الْخَبَرَ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قَالَ:
لَمْ أَسْمَعُهُ يَزِيدُ عَلَيَّ ذَلِكَ - لِأَبِيهِ - .

[٣٦٧٠] ١٤- (...) حَدَّثَنِي هَرُونَ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ
قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو
الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ
مَوْلَى عَزَّةَ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ
يَسْمَعُ [ذَلِكَ]، كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ
امْرَأَتَهُ حَائِضًا؟ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ
امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ، فَسَأَلَ عُمَرَ رَسُولَ اللَّهِ ﷺ؟
فَقَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ
وَهِيَ حَائِضٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ:

he said: ‘When she becomes pure, let him divorce her or let him keep her.’”

Ibn ‘Umar said: “And the Prophet ﷺ recited the words: O Prophet! When you divorce women, divorce them at their ‘*Iddah* (prescribed periods)...”^[1]

[3671] (...) A similar story (as no. 3670) was narrated from Ibn ‘Umar.

[3672] (...) Abû Az-Zubair narrated that he heard ‘Abdur-Rahmân bin Ayman, the freed slave of ‘Urwah, asking Ibn ‘Umar, when Abû Az-Zubair was listening... a *Hadîth* like that of Hâjjâj (no. 3670), with some additions.

Muslim said: He made a mistake when he said “...the freed slave of ‘Urwah”; he was the freed slave of ‘Azzah.

Chapter 2. Threefold Divorce

[3673] 15 - (1472) It was narrated that Ibn ‘Abbâs said: “During the time of the Messenger of Allâh ﷺ, Abû Bakr and the first two years of ‘Umar’s *Khilâfah*, a threefold^[2] divorce was counted

﴿لِيرَاجِعَهَا﴾ فَرَدَّهَا، وَقَالَ: «إِذَا طَهَّرْتَ فَلْيُطَلَّقْ أَوْ لِيُْمْسِكْ».

قَالَ ابْنُ عُمَرَ: وَقَرَأَ النَّبِيُّ ﷺ: ﴿يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ﴾ [الطلاق: ١].

[٣٦٧١] (...) حَدَّثَنِي هُرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ نَحْوَ هَذِهِ الْقِصَّةِ،

[٣٦٧٢] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي مَوْلَى عُرْوَةَ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ، بِمِثْلِ حَدِيثِ حَجَّاجٍ، وَفِيهِ بَعْضُ الزُّيَادَةِ.

قَالَ مُسْلِمٌ: أَخْطَأَ حَيْثُ قَالَ: مَوْلَى عُرْوَةَ، إِنَّمَا هُوَ مَوْلَى عُرَّةَ.

(المعجم ٢) - (باب طلاق الثلاث)

(التحفة ٢)

[٣٦٧٣] ١٥ - (١٤٧٢) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ: - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

[1] *At-Talâq* 65:1.

[2] Giving divorce thrice in one sitting.

as one. Then ‘Umar bin Al-Khattâb said: ‘People have become hasty in a matter in which they should take their time. I am thinking of holding them to it.’ So he made it binding upon them.”

مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَسَتَيْنِ مِنْ خِلَافَةِ عُمَرَ، طَلَاقُ الثَّلَاثِ وَاحِدَةً، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرِ [قَدْ] كَانَتْ لَهُمْ فِيهِ آنَاءٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ.

[3674] 16 - (...) Ibn Ṭawûs narrated from his father that Abû Aş-Şahbâ’ said to Ibn ‘Abbâs: “Do you know that the threefold divorce was regarded as one at the time of the Messenger of Allâh ﷺ and Abû Bakr, and for three years of ‘Umar’s leadership?” He said: “Yes.”

[٣٦٧٤] ١٦ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ؛ أَنَّ أَبَا الصُّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: أَتَعْلَمُ أَنَّ مَا كَانَتْ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ فَقَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

[3675] 17 - (...) It was narrated from Ṭawûs that Abû Aş-Şahbâ’ said to Ibn ‘Abbâs: “Tell us of something interesting that you know. Wasn’t the threefold divorce counted as one at the time of the Messenger of Allâh ﷺ and Abû Bakr?” He said: “That was so, then at the time of ‘Umar the people began to issue divorces frequently, so he made it binding upon them.”

[٣٦٧٥] ١٧ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ؛ أَنَّ أَبَا الصُّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: هَاتِ مِنْ هَنَاتِكَ! أَلَمْ يَكُنِ الطَّلَاقُ الثَّلَاثَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

وَأَبِي بَكْرٍ وَاحِدَةً؟ فَقَالَ: قَدْ كَانَ ذَلِكَ،
فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَابَعَ النَّاسُ فِي
الطَّلَاقِ، فَأَجَازَهُ عَلَيْهِمْ.

Chapter 3. Expiation Must Be Offered By One Who Declares His Wife To Be Unlawful For Him But Does Not Intend Divorce Thereby

[3676] 18 - (1473) It was narrated from Ibn ‘Abbâs that he used to say concerning declaring one’s wife to be unlawful: “It is an oath for which expiation must be offered.”

Ibn ‘Abbâs said: “Indeed in the Messenger of Allâh you have a good example to follow for him...”^[1]

(المعجم ٣) - (بَابُ وَجوبِ الكفارة
على من حرّم امرأته ولم ينوِ الطلاق)
(التحفة ٣)

[٣٦٧٦] ١٨ - (١٤٧٣) وَحَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ،
عَنْ هِشَامِ بْنِ عَمْرِو بْنِ عَبْدِ اللَّهِ الدُّسْتَوَائِيِّ قَالَ: كَتَبَ
إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ يَعْلَى
ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ
ابْنِ عَبَّاسٍ؛ أَنَّهُ كَانَ يَقُولُ فِي الْحَرَامِ:
يَمِينٌ يُكْفَرُهَا.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ
فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾
[الأحزاب: ٢١].

[3677] 19 - (...) Sa‘eed bin Jubair narrated that he heard Ibn ‘Abbâs say: “If a man declares his wife to be unlawful for him, this is an oath for which expiation must be offered.” And he said: “Indeed in the Messenger of Allâh you have a good example to follow for him...”^[2]

[٣٦٧٧] ١٩ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ بَشْرِ الحَرِيرِيِّ: حَدَّثَنَا مُعَاوِيَةُ [بِعْنِي]
ابْنُ سَلَامٍ: عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ؛ أَنَّ
يَعْلَى بْنَ حَكِيمٍ أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ
أَخْبَرَهُ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: إِذَا
حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ فَهِيَ يَمِينٌ

^[1] *Al-Ahẓāb* 33:21.

^[2] *Al-Ahẓāb* 33:21.

يَكْفُرُهَا وَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

[3678] 20 - (1474) ‘Āishah narrated that the Prophet ﷺ used to stay with Zainab bint Jahsh and drink honey in her house. She said: “Ḥafṣah and I agreed that whichever of us the Prophet ﷺ entered upon first, she should say: ‘I can smell *Maghâfir* on you; have you eaten *Maghâfir*?’^[1] He entered upon one of them and she said that to him. He said: ‘No, I drank honey at the house of Zainab bint Jahsh, but I will never do it again.’ Then the following verses were revealed: “Why do you forbid (for yourself) that which Allâh has allowed to you” up to the words, “If you two turn in repentance to Allh”^[2] - addressing ‘Āishah and Ḥafṣah - The phrase “And (remember) when the Prophet disclosed a matter in confidence to one of his wives” (in verse 3) refers to him saying: ‘No, I drank honey.’”

[3679] 21 - (...) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ liked sweets and honey, and when he had prayed *‘Asr*, he would go around to his wives and get close to them. He entered upon Ḥafṣah and stayed there longer than he usually did. I

[٣٦٧٨] ٢٠ - (١٤٧٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّهُ سَمِعَ عَبِيدَ بْنَ عَمِيرٍ يُخْبِرُ؛ أَنَّهُ سَمِعَ عَائِشَةَ تُخْبِرُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرِبُ عِنْدَهَا عَسَلًا، قَالَتْ: فَتَوَاطَيْتُ أَنَا وَحَفْصَةَ أَنَّ آيَتَنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتُ مَغَافِيرًا؟ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهَا. فَقَالَتْ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ» فَتَزَلْ: ﴿لَيْدٌ تُحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ إِلَى قَوْلِهِ ﴿إِنْ نُوْبًا﴾ - لِعَائِشَةَ وَحَفْصَةَ - [التَّحْرِيمُ ٤-١] ﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ - لِقَوْلِهِ: بَلْ شَرِبْتُ عَسَلًا.

[٣٦٧٩] ٢١ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَهَرُونَ بْنُ عَبْدِ اللَّهِ: قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ، فَكَانَ إِذَا

[1] A sweet resin with a bad smell which comes out of a tree or thorny shrub called ‘*Urfût*.

[2] *At-Tahrîm* 66:1-4.

asked about that and I was told that a woman from among her people had given her a small vessel of honey as a gift, and she had poured some for the Prophet ﷺ to drink. I said: 'By Allâh, we will play a trick on him.' I mentioned that to Sawdah and said: 'When he enters upon you, he will get close to you, so say to him: "O Messenger of Allâh, have you eaten *Maghâfir*?"' He will say to you: "No." So say to him: "What is this smell?" - for the Messenger of Allâh ﷺ hated to have any smell coming from him - He will tell you: "Ḥafṣah poured me a drink of honey." Say to him: "The bees must have sipped the nectar of *Al-Urfut*." I will say that to him too, and you say it as well, O Ṣafiyah.' Then he entered upon Sawdah." She said: "Sawdah used to say: 'By the One besides Whom there is none worthy of worship, I nearly decided to tell him what you had told me to say, when he was at the door, but I was afraid of you.' When the Messenger of Allâh ﷺ drew close, she said: 'O Messenger of Allâh, have you eaten *Maghâfir*?' He said: 'No.' She said: 'Then what is this smell?' He said: 'Ḥafṣah poured me a drink of honey.' She said: 'The bees must have sipped the nectar of *Al-Urfut*.' When he entered upon me, I said the same thing, then he entered upon Ṣafiyah and she said the same thing. When he

صَلَّى الْعَصْرَ، دَارَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ فَاحْتَسَبَ عِنْدَهَا أَكْثَرَ مَا كَانَ يَحْتَسِبُ، فَسَأَلَتْ عَنْ ذَلِكَ، فَقِيلَ لِي: أَهَدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَمِعَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَاللَّهِ! لَتَحْتَالَزَّ لَهُ، فَذَكَرْتُ ذَلِكَ لِسُودَةَ، وَقُلْتُ: إِذَا دَخَلَ عَلَيْكَ فَإِنَّهُ سَيَدْنُو مِنْكَ، فَقُولِي لَهُ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: لَا. فَقُولِي لَهُ: مَا هَذِهِ الرَّيْحُ؟ - وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْتَدُّ عَلَيْهِ أَنْ يُوجِدَ مِنْهُ الرَّيْحَ - فَإِنَّهُ سَيَقُولُ لَكَ: سَمِعْتِي حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، وَسَأَفُوقُ ذَلِكَ لَهُ، وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ! فَلَمَّا دَخَلَ عَلَى سُودَةَ، قَالَتْ: تَقُولُ سُودَةُ: وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! لَقَدْ كِدْتُ أَنْ أُبَادِيَهُ بِالَّذِي قُلْتَ لِي - وَإِنَّهُ لَعَلَى الْبَابِ - فَرَقًا مِنْكَ، فَلَمَّا دَنَا رَسُولُ اللَّهِ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ قَالَ: «لَا». قَالَتْ: فَمَا هَذِهِ الرَّيْحُ؟ قَالَ: «سَمِعْتِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، قَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذَلِكَ، ثُمَّ دَخَلَ عَلَيَّ صَفِيَّةٌ فَقَالَتْ مِثْلَ ذَلِكَ، فَلَمَّا

entered upon Ḥafṣah she said: ‘O Messenger of Allāh, shall I pour you some?’ He said: ‘I have no need of it.’”

“Sawdah said: ‘*Subhân-Allāh*, we have deprived him of it.’ I said to her: ‘Be quiet!’”

[3680] (...) A similar report (as no. 3679) was narrated from Hishām bin ‘Urwah with this chain.

Chapter 4. Giving One’s Wife The Choice Does Not Count As A Divorce, Unless It Is Intended As Such

[3681] 22 - (1475) ‘Āishah said: “When the Messenger of Allāh ﷺ was commanded to give his wives the choice, he started with me. He said: ‘I am going to tell you something, and you must not hasten to decide until you consult your parents.’ He knew that my parents would never tell me to leave him. Then he said: ‘Allāh [the Mighty and Sublime] says: O Prophet! Say to your wives: “If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allāh

دَخَلَ عَلَيَّ حَفْصَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! أَلَا أَسْقِيكَ مِنْهُ؟ قَالَ: «لَا حَاجَةَ لِي بِهِ».

قَالَتْ تَقُولُ سَوْدَةٌ: سُبْحَانَ اللَّهِ! وَاللَّهِ! لَقَدْ حَرَمْنَا، قَالَتْ: قُلْتُ لَهَا: اسْكُتِي.

- قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ [بْنِ الْقَاسِمِ]: حَدَّثَنَا أَبُو أُسَامَةَ بِهَذَا سَوَاءً.

[٣٦٨٠] (...) وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

(المعجم ٤) - (بَابُ بَيَانِ أَنْ تَخْيِيرُهُ
امْرَأَتَهُ لَا يَكُونُ طَلَاقًا إِلَّا بِالنِّيَّةِ)
(التحفة ٤)

[٣٦٨١] ٢٢ - (١٤٧٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ؛ قَالَ: وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ؛ أَنَّ عَائِشَةَ قَالَتْ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَرْوَاجِهِ بَدَأَ بِي فَقَالَ: «إِنِّي ذَاكِرٌ لِكَ أَمْرًا، فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبِيكَ». قَالَتْ:

and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward.”^[1] She said: I told him: ‘Why would I need to consult my parents about this? For surely I desire Allâh and His Messenger and the Home of the Hereafter.’ Then the wives of the Messenger of Allâh ﷺ all did the same as I had done.”

قَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: ثُمَّ قَالَ: «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] قَالَ: ﴿بِأَتْهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَنَعَّا بَيْنَكُمُ امْتَعَكُنَّ وَأَسْرَحَكُنَّ سَرًا حَسِيمًا وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾ [الأحزاب: ٢٨ و ٢٩] قَالَتْ قُلْتُ: فِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ، قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ رَسُولِ اللَّهِ ﷺ مِثْلَ مَا فَعَلْتُ. [انظر: ٣٦٩٦]

[3682] 23 - (1476) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ used to ask us for permission - if it was the day of one of us - after the verse “You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.”^[2] was revealed. Mu’adhah said to her: ‘What did you say to the Messenger of Allâh ﷺ when he asked you for permission?’ She said: ‘If it had been up to me I would not have shown preference to anyone over myself.’”

[٣٦٨٢] ٢٣ - (١٤٧٦) حَدَّثَنَا سَرِيحُ ابْنُ يُونُسَ: حَدَّثَنَا عَبَادُ بْنُ عَبَادٍ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُنَا - إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا - بَعْدَ مَا نَزَلَتْ: ﴿تُرْجَى مَنْ نَشَاءُ مِنْهُنَّ وَتُتَوَى إِلَيْكَ مَنْ نَشَاءُ﴾ [الأحزاب: ٥١] فَقَالَتْ لَهَا مُعَاذَةُ: فَمَا كُنْتِ تَقُولِينَ لِرَسُولِ اللَّهِ ﷺ إِذَا اسْتَأْذَنَكَ؟ قَالَتْ كُنْتُ أَقُولُ: إِنْ كَانَ ذَلِكَ إِلَيَّ لَمْ أُؤَيِّرْ أَحَدًا عَلَيَّ نَفْسِي.

[1] *Al-Ahzâb* 33:28, 29.

[2] *Al-Ahzâb* 33:51.

[3683] (...) A similar report (as no. 3682) was narrated by ‘Āshim.

[٣٦٨٣] (...) وَحَدَّثَنَا الْحَسَنُ بْنُ عَيْسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ بِهَذَا الْإِسْنَادِ نَحْوَهُ،

[3684] 24 - (1477) It was narrated that Masrûq said: “‘Āishah said: ‘The Messenger of Allāh ﷺ gave us the choice but we did not count it as a divorce.’”

[٣٦٨٤] ٢٤ - (١٤٧٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبَّزٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: قَدْ خَيْرَنَا رَسُولُ اللَّهِ ﷺ فَلَمْ نَعُدَّهُ طَلَاً.

[3685] 25 - (...) It was narrated that Masrûq said: “I would not care if I gave my wife the choice once or a hundred times or a thousand times, after she has chosen me. I asked ‘Āishah and she said: ‘The Messenger of Allāh ﷺ gave us the choice - was that a divorce?’”

[٣٦٨٥] ٢٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: مَا أَبَالِي خَيْرْتُ امْرَأَتِي وَاحِدَةً أَوْ مِائَةً أَوْ أَلْفًا، بَعْدَ أَنْ تَخْتَارَنِي، وَلَقَدْ سَأَلْتُ عَائِشَةَ فَقَالَتْ: قَدْ خَيْرَنَا رَسُولُ اللَّهِ ﷺ، أَفَكَانَ طَلَاً؟!.

[3686] 26 - (...) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ gave his wives the choice, and that was not a divorce.

[٣٦٨٦] ٢٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَيْرَ نِسَاءَهُ، فَلَمْ يَكُنْ طَلَاً.

[3687] 27 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ gave us the choice and

[٣٦٨٧] ٢٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ

we chose him, and he did not count that as a divorce.”

[3688] 28 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ gave us the choice and we chose him, and he did not count that as anything against us.”

[3689] (...) A similar report (as no. 3688) was narrated from ‘Āishah.

[3690] 29 - (1478) It was narrated that Jābir bin ‘Abdullāh said: “Abū Bakr came in, seeking permission to enter upon the Messenger of Allāh ﷺ, and he found the people sitting at his door, and they were not given permission to enter. Permission was given to Abū Bakr and he entered. Then ‘Umar came and asked for permission, and

شَفِيَّانَ، عَنْ عَاصِمِ الْأَخْوَلِ وَإِسْمَاعِيلِ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَأَخْتَرْنَاهُ، فَلَمْ يَعُدَّهُ طَلَاقًا.

[٣٦٨٨] ٢٨- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَأَخْتَرْنَاهُ، فَلَمْ يَعُدَّهَا عَلَيْنَا شَيْئًا.

[٣٦٨٩] (...) حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ - وَعَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ بِمِثْلِهِ.

[٣٦٩٠] ٢٩- (١٤٧٨) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدَ النَّاسَ جُلُوسًا بِبَابِهِ، لَمْ يُؤْذَنَ لِأَحَدٍ مِنْهُمْ - قَالَ -: فَأُذِنَ لِأَبِي بَكْرٍ فَدَخَلَ،

permission was granted. He found the Messenger of Allâh ﷺ sitting silently, with his wives around him. He said: 'I am going to say something to you which will make the Prophet ﷺ smile.' He said: 'O Messenger of Allâh, if you had seen the daughter of Khârijah asking me for (more) maintenance, and I got up and poked her on the neck.' The Messenger of Allâh ﷺ smiled and said: 'They are around me, as you can see, asking me for (more) maintenance.' Abû Bakr got up and poked 'Âishah on the neck, and 'Umar got up and poked Hafshah on the neck, and both of them said: 'Are you asking the Messenger of Allâh ﷺ for that which he does not have?' They said: 'By Allâh, we will never ask the Messenger of Allâh ﷺ for something that he does not have.' Then he (ﷺ) stayed away from them for a month or twenty-nine days, then this verse was revealed to him: O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât*^[1] (good doers) amongst you an enormous reward." He started with 'Âishah.

ثُمَّ أَقْبَلَ عُمَرَ فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ ﷺ جَالِسًا - حَوْلَهُ نِسَاؤُهُ - وَاجْمًا سَاكِتًا - قَالَ - : فَقَالَ: لَأَقُولَنَّ شَيْئًا أَضْحِكُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ سَأَلْتَنِي التَّقَةَ فَقُمْتُ إِلَيْهَا فَوَجَّأْتُ عُنُقَهَا، فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «هُنَّ حَوْلِي كَمَا تَرَى، يَسْأَلْنِي التَّقَةَ، فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عُنُقَهَا، وَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عُنُقَهَا، كِلَاهُمَا يَقُولُ: تَسْأَلُنَّ رَسُولَ اللَّهِ ﷺ مَا لَيْسَ عِنْدَهُ. قُلْنَ: وَاللَّهِ لَا نَسْأَلُ رَسُولَ اللَّهِ ﷺ شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ، ثُمَّ اعْتَزَلَهُنَّ شَهْرًا أَوْ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَ أَحْبَبْتُ الْبَلْعَ - ﴿لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾ قَالَ: فَبَدَأَ بِعَائِشَةَ فَقَالَ: «يَا عَائِشَةُ! إِنِّي أُرِيدُ أَنْ أُعْرِضَ عَلَيْكَ أَمْرًا أَحِبُّ أَنْ لَا تَعْجَلِي فِيهِ حَتَّى تَسْتَشِيرِي أَبُوبَكْرٍ» قَالَتْ: وَمَا هُوَ؟ يَا رَسُولَ اللَّهِ! فَتَلَا عَلَيْهَا هَذِهِ الْآيَةَ. قَالَتْ: أَفِيكَ، يَا رَسُولَ اللَّهِ! أَشْتَشِيرُ أَبِيِّي؟ بَلْ أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ، وَأَسْأَلُكَ أَنْ لَا تُخَيِّرَ

[1] *Al-Ahzâb* 33:28-29.

He said: 'O 'Āishah, I want to suggest something to you, but I want you not to rush to answer until you consult your parents.' She said: 'What is it, O Messenger of Allāh?' He recited this verse to her and she said: 'Do I need to consult my parents (concerning you), O Messenger of Allāh? No, I choose Allāh and His Messenger and the Home of the Hereafter. But I ask you not to tell any of your wives what I have said.' He said: 'None of them will ask, but I will tell her. Allāh did not send me to make things hard for people in the hope that they would make mistakes, rather He sent me to teach and make things easy.'"

امْرَأَةٌ مِنْ نِسَائِكَ بِالَّذِي قُلْتَ. قَالَ: «لَا تَسْأَلْنِي امْرَأَةً مِنْهُنَّ إِلَّا أَخْبَرْتُهَا، إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْنِي مُعْتَبًا وَلَا مُتَعَتًّا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا».

Chapter 5. *Īlâ*,^[1] **Keeping Away From One's Wives And Giving Them The Choice, And The Saying Of Allāh, The Most High: "But If You Help One Another Against Him..."**^[2]

(المعجم ٥) - (باب في الإيلاء
واعترال النساء وتخييرهن، وقوله
تعالى: وإن تظاهرا عليه) (التحفة ٥)

[3691] 30 - (1479) 'Abdullāh bin 'Abbās narrated: "Umar bin Al-Khaṭṭāb told me: 'When the Prophet of Allāh ﷺ stayed away from his wives, I entered the Masjid and saw the people striking the ground with pebbles and saying: "The Messenger of Allāh ﷺ has divorced his wives." That was before *Hijāb* had been enjoined upon them.' 'Umar said:

[٣٦٩١] ٣٠ - (١٤٧٩) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَقْفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ سِمَاكِ أَبِي زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا اعْتَرَلَ نَبِيُّ اللَّهِ ﷺ نِسَاءَهُ قَالَ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا النَّاسُ يَنْكُتُونَ

[1] Vowing to stay away from one's wife for a certain period of time.

[2] *At-Tahrīm* 66:4.

‘I said: “I must find out about this today.” So I entered upon ‘Āishah and said: “O daughter of Abū Bakr, have you gone so far that you annoy the Messenger of Allāh ﷺ?” She said: “What have I to do with you, O son of Al-Khattāb? You should pay attention to your own daughter.” So I entered upon Ḥaḥṣah bint ‘Umar and said to her: “O Ḥaḥṣah, have you gone so far that you annoy the Messenger of Allāh ﷺ? By Allāh you know that the Messenger of Allāh ﷺ does not love you, and were it not for me the Messenger of Allāh ﷺ would have divorced you.” She began to weep bitterly, and I said to her: “Where is the Messenger of Allāh ﷺ?” She said: “He is in his store room in the loft.”

I went in and I saw Rabāḥ, the slave of the Messenger of Allāh ﷺ, sitting at the threshold of the loft, with his legs dangling on the hollow wood of the tree trunk on which the Messenger of Allāh ﷺ used to climb up and down. I called out: “O Rabāḥ, ask the Messenger of Allāh ﷺ for permission for me to enter.” Rabāḥ looked into the room, then he looked at me and did not say anything. Then I said: “O Rabāḥ, ask the Messenger of Allāh ﷺ for permission for me to enter.” Rabāḥ looked into the room, then he looked at me and

بِالْحَصَى وَيَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، وَذَلِكَ قَبْلَ أَنْ يُؤْمَرَ بِالْحِجَابِ - قَالَ عُمَرُ - فَقُلْتُ: لَا أَعْلَمَنَّ ذَلِكَ الْيَوْمَ - قَالَ -: فَدَخَلْتُ عَلَى عَائِشَةَ، فَقُلْتُ: يَا بِنْتَ أَبِي بَكْرٍ! أَقَدْ بَلَغَ مِنْ شَأْنِكَ أَنْ تُؤْذِيَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: مَا لِي وَمَا لَكَ يَا ابْنَ الْخَطَّابِ؟ عَلَيْكَ بِعَيْبَتِكَ. قَالَ: فَدَخَلْتُ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فَقُلْتُ لَهَا: يَا حَفْصَةُ! أَقَدْ بَلَغَ مِنْ شَأْنِكَ أَنْ تُؤْذِيَ رَسُولَ اللَّهِ ﷺ؟ وَاللَّهِ! لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لَا يُحِبُّكَ، وَلَوْلَا أَنَا لَطَلَّفْتُكَ رَسُولَ اللَّهِ ﷺ، فَبَكَتْ أَشَدَّ الْبُكَاءِ، فَقُلْتُ لَهَا: أَيْنَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: هُوَ فِي خِزَانَتِهِ فِي الْمَشْرُبَةِ، فَدَخَلْتُ فَإِذَا أَنَا بِرَبَاحٍ غَلَامٍ رَسُولِ اللَّهِ ﷺ قَاعِدًا عَلَى أُسْكُفَةٍ الْمَشْرُبَةِ، مَدُّ رِجْلَيْهِ عَلَى نَقِيرٍ مِنْ خَشَبٍ، وَهُوَ جِدْعٌ يَرْقَى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَيَتَحَدَّرُ، فَتَادَيْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ ﷺ، فَتَطَّرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قُلْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ ﷺ، فَتَطَّرَ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ فَلَمْ يَقُلْ شَيْئًا، ثُمَّ

did not say anything. Then I raised my voice and said: "O Rabâh! Ask for the Messenger of Allâh ﷺ for permission for me to enter, for I think that the Messenger of Allâh ﷺ thinks that I have come because of Hafṣah, but by Allâh, if the Messenger of Allâh ﷺ tells me to strike her neck, I will certainly do it." I raised my voice, then he gestured to me to climb up. I entered upon the Messenger of Allâh ﷺ and found him lying on a reed mat. I sat down, and he drew his *Izâr* up over him. He was not wearing anything else and I could see that the reed mat had left marks on his side. I looked around the store room of the Messenger of Allâh ﷺ and all I saw was a handful of barley, about a *Ṣâ'*, and an equal amount of *Qaraz*^[1] in the corner of the room, and I saw a half-tanned piece of leather hanging up. My eyes filled with tears and he said: "Why are you weeping, O son of Al-Khaṭṭâb?" I said: "O Prophet of Allâh, why shouldn't I weep when this reed mat has left marks on your side, and this is your store room, and all I see in it is what I see, when this Caesar and this Kisra are living lives of plenty, but you are the Messenger of Allâh ﷺ and His chosen one, and this is your store

رَفَعْتُ صَوْتِي فَقُلْتُ: يَا رَبَّاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِنِّي أَطُرُّ أَنَّ رَسُولَ اللَّهِ ﷺ ظَنَّ أَنِّي جِئْتُ مِنْ أَجْلِ حَفْصَةَ، وَاللَّهِ! لَئِن أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِضَرْبِ عُنُقِهَا لِأَضْرِبَنَّ عُنُقَهَا، وَرَفَعْتُ صَوْتِي، فَأَوْمَأَ إِلَيَّ أَنْ ارْقَهُ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَى حَصِيرٍ فَجَلَسْتُ، فَأَذْنَى عَلَيْهِ إِزَارَهُ، وَوَيْسَ عَلَيْهِ غَيْرُهُ، وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ، فَتَطَرْتُ بِبَصْرِي فِي خِرَانَةِ رَسُولِ اللَّهِ ﷺ، فَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرِ نَحْوِ الصَّاعِ، وَمِثْلِهَا قَرَطًا فِي نَاحِيَةِ الْغُرْفَةِ، وَإِذَا أَفِيقٌ مُعَلَّقٌ، - قَالَ - : فَاثْبَدَرْتُ عَيْنَيَّ. قَالَ: «مَا يُبْكِيكَ؟ يَا ابْنَ الْخَطَّابِ!» قُلْتُ: يَا نَبِيَّ اللَّهِ! وَمَا لِي لَا أَبْكِي؟ وَهَذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ، وَهَذِهِ خِرَانَتُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَى، وَذَاكَ فَيْصَرٌ وَكِسْرَى فِي السَّمَارِ وَالْأَنْهَارِ، وَأَنْتَ رَسُولُ اللَّهِ ﷺ وَصَفْوَتُهُ، وَهَذِهِ خِرَانَتُكَ. فَقَالَ: «يَا ابْنَ الْخَطَّابِ! أَلَا تَرَضَى أَنْ تَكُونَ لَنَا الْآخِرَةَ وَلَهُمُ الدُّنْيَا؟» قُلْتُ: بَلَى. قَالَ: وَدَخَلْتُ عَلَيْهِ حِينَ دَخَلْتُ وَأَنَا أَرَى فِي وَجْهِهِ

[1] Leaves of *mimosa flava* used for dyeing.

room?" He said: "O son of Al-Khaṭṭāb, does it not please you that the Hereafter is for us and this world is for them?" I said: "Yes." And when I entered upon him I saw signs of anger on his face. I said: "O Messenger of Allāh, why are you so upset about these women? If you divorce them, Allāh is with you, and the Angels and Jibrīl and Mikā'īl, and myself and Abū Bakr and the believers will be with you." Seldom did I speak words - praise be to Allāh - but I hoped that Allah would confirm what I said. Then this verse, the verse of choice, was revealed: "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you..."^[1] "...But if you help one another against him, then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrīl (Gabriel), and the righteous among the believers; and furthermore, the Angels are his helpers".^[2] 'Āishah bint Abī Bakr and Ḥaḥṣah had helped one another against the other wives of the Prophet ﷺ.

I said: "O Messenger of Allāh, have you divorced them?" He said: "No." I said: "O Messenger of Allāh, I entered the *Masjid* and the Muslims were striking the ground with the pebbles and

الْغَضَبِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا يَشُقُّ عَلَيْكَ مِنْ شَأْنِ النِّسَاءِ؟ فَإِنْ كُنْتَ طَلَّقْتَهُنَّ فَإِنَّ اللَّهَ مَعَكَ وَمَلَائِكَتُهُ وَجِبْرِيْلَ وَمِيكَائِيْلَ، وَأَنَا وَأَبُو بَكْرٍ وَالْمُؤْمِنُونَ مَعَكَ، وَقَلَّمَا تَكَلَّمْتُ - وَأَحْمَدُ اللَّهُ - بِكَلَامٍ إِلَّا رَجَوْتُ أَنْ يَكُونَ اللَّهُ يُصَدِّقُ قَوْلِي الَّذِي أَقُولُ. وَنَزَلَتْ هَذِهِ الْآيَةُ آيَةُ التَّخْيِيرِ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ﴾ [التحریم : ٥] ﴿وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَلِيْحُ الْمُؤْمِنِيْنَ وَالْمَلَكُكُمْ بَعْدَ ذَلِكَ ظَهِيْرٌ﴾ [التحریم : ٤] وَكَانَتْ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ وَحَفْصَةُ تَظَاهَرَانِ عَلَيَّ سَائِرِ نِسَاءِ النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَطَلَّقْتَهُنَّ؟ قَالَ: «لَا» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي دَخَلْتُ الْمَسْجِدَ وَالْمُسْلِمُونَ يَنْكُتُونَ بِالْحَصَى، يَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، أَفَأَنْزِلُ فَأُخْبِرُهُمْ أَنَّكَ لَمْ تُطَلِّقْتَهُنَّ؟ قَالَ: «نَعَمْ، إِنْ شِئْتَ» فَلَمْ أَزَلْ أُحَدِّثُهُ حَتَّى تَحَسَّرَ الْغَضَبَ عَنِّي وَجْهِي، وَحَتَّى كَثُرَ فَضْحِكِي، وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثَعْرًا، ثُمَّ نَزَلَ نَبِيُّ اللَّهِ ﷺ فَتَرَلْتُ

[1] *At-Tahrīm* 66:5.

[2] *At-Tahrīm* 66:4.

saying that the Messenger of Allâh ﷺ has divorced his wives. Shall I go down and tell them that you have not divorced them?" He said: "Yes, if you wish." I kept on talking to him until the signs of anger disappeared from his face, and until he began to smile, and he had the most handsome teeth of any people. Then the Prophet of Allâh ﷺ went down and I went down clinging to the tree trunk, while the Messenger of Allâh ﷺ went down as if he was walking on the ground, not holding on with his hand. I said: "O Messenger of Allâh, you were in that room for twenty-nine days."

He said: "The month may be twenty-nine days." I stood at the door of the *Masjid* and called out at the top of my voice: "The Messenger of Allâh ﷺ has not divorced his wives, and this verse has been revealed: When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)..."^[1] I understood this matter, and Allâh [the Mighty and Sublime] revealed the verse of choice.

[3692] 31 - (...) 'Abdullâh bin 'Abbâs narrated: "For one year I

أَتَشَبَّتُ بِالْجِدْعِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ
كَأَنَّمَا يَمْشِي عَلَى الْأَرْضِ مَا يَمْسُهُ بِيَدِهِ،
فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا كُنْتُ فِي
الْعُرْفَةِ تِسْعَةً وَعِشْرِينَ. قَالَ: «إِنَّ الشَّهْرَ
يَكُونُ تِسْعًا وَعِشْرِينَ» فَقُمْتُ عَلَى بَابِ
الْمَسْجِدِ، فَتَادَيْتُ بِأَعْلَى صَوْتِي: لَمْ
يُطَلَّقْ [رَسُولُ اللَّهِ ﷺ] نِسَاءَهُ، وَنَزَلْتُ
هَذِهِ الْآيَةَ: «وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ
الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ
إِلَى الرَّسُولِ وَالِإِلَى الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ»
[النساء: ٨٣] فَكُنْتُ أَنَا اسْتَنْبَطْتُ ذَلِكَ
الْأَمْرَ، وَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ] آيَةَ
التَّخْيِيرِ.

[٣٦٩٢]-٣١- (...) حَدَّثَنَا هَرُونَ

[1] *An-Nisâ'* 83.

wanted to ask ‘Umar bin Al-Khaṭṭāb about a verse, but I could not ask him out of respect for him, until he went out for *Hajj*, and I went with him. When he came back, while we were partway along the road, he went aside to an *Arāk* tree to relieve himself. I waited until he had finished, then I walked with him and said: ‘O Commander of the Believers, who are the two wives who helped one another against the Messenger of Allāh ﷺ?’ He said: ‘That was Ḥaṣṣah and ‘Āishah.’ I said to him: ‘By Allāh, I wanted to ask you about that for a year but I could not, out of respect for you.’ He said: ‘Do not do that. If you think that I have any knowledge, then ask me about it, and if I know I will tell you.’

And ‘Umar said: ‘By Allāh, during the *Jāhiliyyah* we had no regard for woman, until Allāh revealed what He revealed concerning them, and allotted to them what He allotted to them. While I was thinking about some matter, my wife said to me: I wish that you had done such-and-such. I said to her: What does it have to do with you? Why are you worried about what I want to do? She said to me: How strange it is, O son of Al-Khaṭṭāb, that you do not want me to argue with you! Your daughter argues with the Messenger of Allāh ﷺ until he spends the whole day angry.’”

“Umar said: ‘I picked up my

ابن سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَعْنَى ابْنَ بِلَالٍ: أَخْبَرَنِي يَحْيَى: أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُحَدِّثُ قَالَ: مَكَثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عَمْرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا اسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعَ، فَكُنَّا بِنَعِصِ الطَّرِيقِ، عَدَلُ إِلَى الْأَرَاكِ لِحَاجَةِ لَهُ، فَوَقَفْتُ لَهُ حَتَّى فَرَّغَ ثُمَّ سِرْتُ مَعَهُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ أَرْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ - قَالَ - فَقُلْتُ لَهُ: وَاللَّهِ! إِنْ كُنْتُ لِأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مُنْذُ سَنَةٍ فَمَا اسْتَطِيعُ هَيْبَةً لَكَ. قَالَ: فَلَا تَفْعَلِ، مَا ظَنَنْتُ أَنْ عِنْدِي مِنْ عِلْمٍ فَسَلْنِي عَنْهُ، فَإِنْ كُنْتُ أَعْلَمُهُ أَخْبَرْتُكَ - قَالَ -: وَقَالَ عَمْرُ: وَاللَّهِ! إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا، حَتَّى أَنْزَلَ اللَّهُ [تَعَالَى] فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ - قَالَ -: فَبَيْنَمَا أَنَا فِي أَمْرِ أَتَمِرُهُ، إِذْ قَالَتْ لِي امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا! فَقُلْتُ لَهَا: وَمَا لَكَ أَنْتِ وَلِمَا هُمُنَا؟ وَمَا تَكَلَّفُكِ فِي أَمْرِ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا

Ridâ' (cloak) and came out of my house, and I went to Ḥaḥṣah. I said to her: "O my daughter, do you argue with the Messenger of Allâh ﷺ until he spends the whole day angry?" Ḥaḥṣah said: "By Allâh, we argue with him." I said: "I am warning you of the punishment of Allâh and the wrath of His Messenger. Do not be misled by this one is amazed with her beauty, and the love of the Messenger of Allâh ﷺ for her." Then I went and entered upon Umm Salamah, because I was related to her, and I spoke to her. Umm Salamah said to me: "How strange it is, O son of Al-Khaṭṭâb, that you interfere with everything to such an extent that now you want to intervene between the Messenger of Allâh ﷺ and his wives." That astonished me so much that my anger subsided, and I left. I had a friend among the *Anṣâr*; if I was absent he would bring me the news, and if he was absent, I would bring him the news. At that time we were worried about one of the kings of Ghassân, as we had been told that he wanted to attack us, and our hearts were filled with that (worry).

"The *Anṣârî* came and knocked at the door, saying: "Open up, open up!" I said: "Has the Ghassânî come?" He said: "It is worse than that. The Messenger of Allâh ﷺ has decided to stay away from his wives." I said:

لَكَ، يَا ابْنَ الْخَطَّابِ! مَا تُرِيدُ أَنْ تُرَاجِعَ
أَنْتَ، وَإِنَّ ابْتِنَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ
حَتَّى يَظَلَّ يَوْمَهُ غَضَبَانَ، قَالَ عُمَرُ: فَأَخَذُ
رِدَائِي ثُمَّ أَخْرَجُ مَكَانِي، حَتَّى أَدْخَلَ عَلَيَّ
حَفْصَةَ، فَقُلْتُ لَهَا يَا بِنْتِ! إِنَّكَ لَتُرَاجِعِينَ
رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضَبَانَ،
فَقَالَتْ حَفْصَةُ: وَاللَّهِ! إِنَّا لَنُرَاجِعُهُ،
فَقُلْتُ: تَعْلِمِينَ أَنِّي أُحَذِّرُكَ عَقُوبَةَ اللَّهِ
وَعَضَبَ رَسُولِهِ، يَا بِنْتِ! لَا يُعْرَنُكَ هَذِهِ
الَّتِي قَدْ أَعْجَبَهَا حُسْنُهَا وَحُبُّ رَسُولِ
اللَّهِ ﷺ إِيَّاهَا، ثُمَّ خَرَجْتُ حَتَّى أَدْخَلُ
عَلَيَّ أُمَّ سَلَمَةَ، لِقَرَابَتِي مِنْهَا، فَكَلَّمْتُهَا،
فَقَالَتْ لِي أُمَّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ
الْخَطَّابِ! قَدْ دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى
تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ
أَزْوَاجِهِ قَالَ: فَأَخَذْتَنِي أَخَذًا كَسَرْتَنِي عَنْ
بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ
عِنْدِهَا، وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ،
إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ
أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ حَيِّتُذُ نَتَخَوَّفُ
مَلَكًا مِنْ مَلُوكِ غَسَّانَ، ذَكَرَ لَنَا أَنَّهُ يُرِيدُ
أَنْ يَسِيرَ إِلَيْنَا، فَقَدِ امْتَلَأَتْ صُدُورُنَا مِنْهُ
فَأَتَى صَاحِبِي الْأَنْصَارِيُّ يَدُقُ الْبَابَ،
وَقَالَ: افْتَحْ، افْتَحْ. فَقُلْتُ جَاءَ

“May the noses of Ḥafṣah and ‘Āishah be rubbed with dust!” Then I picked up my garment and went out. I came and found the Messenger of Allāh ﷺ was in his loft, to which he climbed up via a ladder made of date palm. A black slave of the Messenger of Allāh ﷺ was at the top of the ladder, and I said: “This is ‘Umar.” I was given permission (to enter) and I told the Messenger of Allāh ﷺ what had happened. When I reached the words of Umm Salamah the Messenger of Allāh ﷺ smiled. He was lying on a reed mat with nothing between him and it, and beneath his head was a pillow of leather, stuffed with palm fibers. At his feet was a pile of *Qaraz* and by his head there was a hide hanging. I saw the marks of the reed mat on the side of the Messenger of Allāh ﷺ, and I wept. He said: “Why are you weeping?” I said: “O Messenger of Allāh, Kisra and Caesar are living the lives they live, but you are the Messenger of Allāh ﷺ.” The Messenger of Allāh ﷺ said: “Does it not please you that this world is for them and the Hereafter is for you?”

[3693] 32 - (...) It was narrated that Ibn ‘Abbās said: I came with ‘Umar, then when we were in Marr Az-Zahrân... and he quoted the complete *Hadith*, like the *Hadith* of Sulaimân bin Bilâl (no. 3692), except that he said: “I said: ‘What about the two women?’ He

العَسَانِي؟ فَقَالَ: أَشَدُّ مِنْ ذَلِكَ، اعْتَزَلَ رَسُولُ اللَّهِ ﷺ أَرْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، ثُمَّ أَخَذُ نَوْبِي فَأَخْرُجُ، حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرَبَةٍ لَهُ يُرْتَقَى إِلَيْهَا بِعَجَلِهَا، وَغُلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلْتُ: هَذَا عُمَرُ. فَأُذِنَ لِي - قَالَ عُمَرُ -: فَكَصَّصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وَسَادَةٌ مِنْ أَدَمٍ حَشُوهَا لَيْفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرْطًا مَضْبُورًا، وَعِنْدَ رَأْسِهِ أَهْبَاءٌ مُعَلَّقَةٌ، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِ رَسُولِ اللَّهِ ﷺ، فَبَكَيْتُ، فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ ﷺ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَكَ الآخِرَةُ؟» .

[٣٦٩٣] ٣٢ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ مَعَ عُمَرَ، حَتَّى إِذَا كُنَّا بِمَرِّ

said: ‘Ḥafṣah and Umm Salamah.’” And he added: “And I came to the apartments and in every house there was some weeping.” And he also added: “He had vowed to stay away from them for a month, then when it was the twenty-ninth day, he came to them.”

[3694] 33 - (...) Ibn ‘Abbās said: “I wanted to ask ‘Umar about the two women who helped one another at the time of the Messenger of Allāh ﷺ, but for one year I could not find any opportunity, until I accompanied him to Makkah. When he was in Marr Az-Zahrân, he went to relieve himself, and he said: ‘Bring me a jug of water.’ So I brought it to him, and when he had relieved himself and came back, I went to pour water for him, then I remembered and said to him: ‘O Commander of the Believers, who were the two women?’ And I did not finish what I was saying before he said: “‘Āishah and Ḥafṣah.”

[3695] 34 - (...) It was narrated that Ibn ‘Abbās said: “I was eager to ask ‘Umar about the two wives of the Prophet ﷺ concerning whom Allāh, the Most High said:

الظَّهْرَانِ، وَسَاقَ الْحَدِيثَ بِطَوِيلِهِ، كَنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ، غَيْرَ أَنَّهُ قَالَ قُلْتُ: شَأْنُ الْمَرَأَتَيْنِ؟ قَالَ: حَفْصَةُ وَأُمُّ سَلَمَةَ. وَزَادَ فِيهِ: فَأَتَيْتُ الْحَجَرَ فِإِذَا فِي كُلِّ بَيْتٍ بُكَاءٌ. وَزَادَ أَيضًا: وَكَانَ أَلَى مِنْهُنَّ شَهْرًا، فَلَمَّا كَانَ تِسْعًا وَعِشْرِينَ نَزَلَ إِلَيْهِنَّ.

[3694] 33 - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، سَمِعَ عُبَيْدَ بْنَ حُنَيْنٍ وَهُوَ مَوْلَى الْعَبَّاسِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَلَبِثْتُ سَنَةً مَا أَجِدُ لَهُ مَوْضِعًا حَتَّى صَحِبْتُهُ إِلَى مَكَّةَ، فَلَمَّا كَانَ بِمَرِّ الظَّهْرَانِ [دَهَبَ] يَقْضِي حَاجَتَهُ، فَقَالَ: أَدْرِكْنِي بِإِدَاوَةٍ مِنْ مَاءٍ، فَأَتَيْتُهُ بِهَا، فَلَمَّا قَضَى حَاجَتَهُ وَرَجَعَ دَهَبْتُ أَصْبُ عَلَيْهِ، وَذَكَرْتُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنْ الْمَرَأَتَانِ؟ فَمَا قَضَيْتُ بِكَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ.

[3695] 34 - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ قَالَ ابْنُ

“If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined...,”^[1] until ‘Umar went for *Hajj* and I went with him. When we were partway there, ‘Umar turned aside, and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he performed *Wuḍû’*’.

I said: ‘O Commander of the Believers, who are the two wives of the Prophet ﷺ, about whom Allâh the Mighty and Sublime said: “If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined...”?’^[2] ‘Umar said: ‘How strange of you, O Ibn ‘Abbâs!’” - Az-Zuhrî (a narrator) said: “By Allâh, he did not like the question, but he did not conceal anything” - “He said: ‘They were Ḥafṣah and ‘Āishah.’ Then he started to narrate the *Ḥadīth* and said: ‘We people of the Quraish were a people who dominated women, but when we came to Al-Madīnah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banû Umayyah bin Zaid in Al-‘Awâfī. One day I got angry with my wife, and she argued with me. I did not like her to argue with me. But she said: “Do you not like me to argue

أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَوْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنِ الْمُرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ نُنُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا﴾ [التحریم: ٤]، حَتَّى حَجَّ عُمَرُ وَحَجَّجْتُ مَعَهُ، فَلَمَّا كُنَّا بِنَعْصِ الطَّرِيقِ عَدَلَ عُمَرُ وَعَدَلْتُ مَعَهُ بِالْإِدَاوَةِ، فَتَبَرَّرَ، ثُمَّ أَتَانِي فَسَكَبْتُ عَلَى يَدَيْهِ، فَتَوَضَّأَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ الْمُرَاتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ عَزَّ وَجَلَّ [لَهُمَا] ﴿إِنْ نُنُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا﴾؟ قَالَ عُمَرُ: وَاعْجَبَا لَكَ يَا ابْنَ عَبَّاسٍ! - قَالَ الزُّهْرِيُّ: كَرِهَ، وَاللَّهِ! مَا سَأَلُهُ عَنْهُ وَلَمْ يَكُنْهُ - قَالَ: هِيَ حَفْصَةُ وَعَائِشَةُ، ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ قَالَ: كُنَّا، مَعْشَرَ قُرَيْشٍ، قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ - قَالَ -: وَكَانَ مَنْرِلِي فِي

[1] *At-Tahrīm* 66:4.

[2] *At-Tahrīm* 66:4.

with you? By Allâh, the wives of the Prophet ﷺ argue with him, and one of them will forsake him all day until night comes.” I went and entered upon Hafṣah, and I said: “Do you argue with the Messenger of Allâh ﷺ?” She said: “Yes.” I said: “Does one of you forsake him all day until night comes?” She said: “Yes.” I said: “Any one of you who does that is doomed and lost. Does any one of you feel assured that Allâh will not be angry with her because of the anger of His Messenger ﷺ, for then she will be doomed? Do not argue with the Messenger of Allâh ﷺ and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allâh ﷺ than you” - referring to ‘Aishah.

“And ‘Umar said: ‘I had a neighbor among the *Anṣâr*. We used to take turns going down to the Messenger of Allâh ﷺ. He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassân were shoeing their horses to attack us. My friend went to visit, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: “Something terrible has

بَنِي أُمَيَّةَ بْنِ زَيْدٍ بِالْعَوَالِي، فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ! إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُهُ، وَنَهَجْرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، فَاظْلَمْتُ فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ: أَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: نَعَمْ. فَقُلْتُ: أَتَهْجِرُهُ إِحْدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ. قُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْكُمْ وَخَسِرَ، أَفَتَأْمُرُنَّ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِيَغْضَبَ رَسُولَهُ ﷺ، فَإِذَا هِيَ قَدْ هَلَكْتُ، لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا، وَسَلِّبِي مَا بَدَا لَكَ وَلَا يَغُرَّنَكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْسَمُ وَأَحَبُّ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنْكَ - يُرِيدُ عَائِشَةَ، قَالَ: - وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ - قَالَ - فَكُنَّا نَنْتَابُ التُّزُولَ إِلَى رَسُولِ اللَّهِ ﷺ، فَيَنْزِلُ يَوْمًا وَأَنْزَلَ يَوْمًا، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ، وَآتِيهِ بِمِثْلِ ذَلِكَ، فَكُنَّا نَتَحَدَّثُ أَنْ عَسَانَ تُنْعَلُ الْخَيْلَ لِتَغْرُونَا، فَتَزَلُ صَاحِبِي، ثُمَّ أَتَانِي عِشَاءً فَضْرَبَ بَابِي ثُمَّ نَادَانِي، فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَّثَ أَمْرٌ عَظِيمٌ، قُلْتُ: مَاذَا؟ أَجَاءَتْ عَسَانُ؟

happened!" I said: "What? Have the Ghassân come?" He said: "No, it is more terrible than that, and worse. The Prophet ﷺ has divorced his wives." I said: "Ḥafṣah is doomed and lost. I thought that this would happen." Then when I had prayed *Ṣubḥ*, I got dressed, then I went down and entered upon Ḥafṣah, who was weeping. I said: "Has the Messenger of Allāh ﷺ divorced you?" She said: "I do not know. He has secluded himself in this loft." I went to a black slave of his, and I said: "Ask for permission for 'Umar to enter." He went in, then he came out to me and said: "I mentioned you to him but he did not say anything."

"I went away and came to the *Minbar*, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: "Ask for permission for 'Umar to enter." He went in. Then he came out to me. He said: "I mentioned you to him but he did not say anything." I turned to leave. Then the slave called me, and he said: "Go in, he has given you permission." So I went in and greeted the Messenger of Allāh ﷺ with *Salâm*. He was resting on a reed mat that had left marks on his side. I said: "O Messenger of Allāh, have you divorced your

قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِسَاءَهُ. فَقُلْتُ: قَدْ حَابَتِ حَفْصَةُ وَحَسِرْتُ، وَقَدْ كُنْتُ أَظُنُّ هَذَا كَاتِنًا، حَتَّى إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ نِيَابِي، ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ وَهِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: لَا أَدْرِي، هَا هُوَ ذَا مُعْتَرِلٌ فِي هَذِهِ الْمَشْرُبَةِ، فَأَتَيْتُ غَلَامًا لَهُ أَسْوَدٌ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: فَذَكَرْتُكَ لَهُ فَصَمَّتْ. فَأَنْطَلَقْتُ حَتَّى انْتَهَيْتُ إِلَى الْمِنْبَرِ فَجَلَسْتُ، فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، ثُمَّ أَتَيْتُ الْغَلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَّتْ، قَوْلَيْتُ مُدْبِرًا، فَإِذَا الْغَلَامُ يَدْعُونِي فَقَالَ: ادْخُلْ، فَقَدْ أَدِنَ لَكَ. فَدَخَلْتُ فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَكِيٌّ عَلَى رَمْلِ حَصِيرٍ قَدْ أَثَرَ فِي جَنْبِهِ، فَقُلْتُ: أَطَلَّقْتَ، يَا رَسُولَ اللَّهِ نِسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ «لَا» فَقُلْتُ: اللَّهُ أَكْبَرُ! لَوْ رَأَيْتَنَا، يَا رَسُولَ اللَّهِ! وَكُنَّا مَعْشَرَ قُرَيْشٍ، قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَحَدَّنَا

wives?" He looked up at me and said: "No." I said: "*Allāhu Akbar!* If you had seen us, O Messenger of Allāh, we the Quraiṣh, were a people who dominated women, but when we came to Al-Madīnah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: "Do you not like me to argue with you? By Allāh, the wives of the Prophet ﷺ argue with him, and one of them will forsake him all day until night comes." I said: "Any one of them who does that is doomed and lost. Does one of them feel assured that Allāh will not be angry with her because of the anger of His Messenger ﷺ, then she will be doomed?" The Messenger of Allāh ﷺ smiled. I said: "O Messenger of Allāh, I entered upon Ḥafṣah and I said: 'Do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allāh ﷺ than you.'" The Messenger of Allāh ﷺ smiled again."

"I said: "O Messenger of Allāh, may I talk to you freely?" He said: "Yes." So I sat down and looked around the room, and by Allāh, I did not see anything in it to please the eye except three

قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، فَتَغَضَّبْتُ عَلَى امْرَأَتِي يَوْمًا، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي. فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ! إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ، وَتَهْجُرُ[ه] إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. فَقُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ وَخَسِرَ، أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِيَغْضَبَ رَسُولَهُ ﷺ، فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ دَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ: لَا يَعْرَنُكَ أَنْ كَانَتْ جَارَتِكَ هِيَ أَوْ سَمَ مِنْكَ وَأَحَبُّ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنْكَ فَتَبَسَّمَ أُخْرَى فَقُلْتُ: أَسْتَأْسِنُ، يَا رَسُولَ اللَّهِ! قَالَ: «نَعَمْ» فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ فَوَاللَّهِ! مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ، إِلَّا أَهْبَأَ ثَلَاثَةً، فَقُلْتُ: ادْعُ اللَّهَ يَا رَسُولَ اللَّهِ! أَنْ يُوسِّعَ عَلَيَّ أُمَّيْكَ، فَقَدْ وَسَّعَ عَلَيَّ فَارِسَ وَالرُّومَ، وَهُمْ لَا يَعْبُدُونَ اللَّهَ عَزَّ وَجَلَّ - فَاسْتَوَى جَالِسًا ثُمَّ قَالَ: «أَفِي شَكِّ أَنْتِ؟ يَا ابْنَ الْخَطَابِ! أَوْلَيْكَ قَوْمٌ عَجَلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ! وَكَانَ أَقْسَمَ أَنْ لَا

hides. I said: "Pray to Allâh, O Messenger of Allâh, to make life prosperous for your *Ummah*, for He has made life prosperous for the Persians and Romans, but they do not worship Allâh, the Mighty and Sublime." He sat up straight and said: "Are you doubting, O son of Al-Khaffâb? Their good things have been granted to them in this world." I said: "Pray for forgiveness for me, O Messenger of Allâh." He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allâh [the Mighty and Sublime] rebuked him."

[3696] 35 - (1475) Az-Zuhrî said: 'Urwah told me that 'Âishah said: "When twenty-nine nights had passed, the Messenger of Allâh ﷺ entered upon me; he started with me. I said: 'O Messenger of Allâh, you swore that you would not enter upon us for a month, but now you have entered on the twenty-ninth day; I have been counting them.' He said: 'The month may be twenty-nine days.' Then he said: 'O 'Âishah, I am going to tell you something, but you do not have to hasten to decide until you consult your parents.'"

"Then he recited to me the verse: O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you

يَدْخُلُ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةِ مُوجِدَتِهِ
عَلَيْهِنَّ حَتَّى عَاتَبَهُ اللَّهُ [عَزَّ وَجَلَّ].

[٣٦٩٦] ٣٥ - (١٤٧٥) قَالَ الزُّهْرِيُّ :

فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ : لَمَّا مَضَى
تِسْعَ وَعِشْرُونَ لَيْلَةً ، دَخَلَ عَلَيَّ رَسُولُ
اللَّهِ ﷺ ، بَدَأَ بِي ، فَقُلْتُ : يَا رَسُولَ اللَّهِ !
إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا ،
وَإِنَّكَ دَخَلْتَ مِنْ تِسْعَ وَعِشْرِينَ ، أَعْدُهُنَّ .
فَقَالَ : « إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ » ثُمَّ قَالَ :
« يَا عَائِشَةُ ! إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ
لَا تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ . » ثُمَّ
قَرَأَ عَلَيَّ الْآيَةَ : « بِنَاءِهَا النَّوِيُّ قُلْ
لِأَزْوَاجِكَ ﷻ حَتَّى بَلَغَ « أَجْرًا عَظِيمًا » . قَالَتْ
عَائِشَةُ : قَدْ عَلِمَ ، وَاللَّهِ ! أَنْ أَبَوَيَّ لَمْ يَكُونَا
لِيَأْمُرَانِي بِفِرَاقِهِ - قَالَتْ - فَقُلْتُ : أَوْ فِي

and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward.”^[1] ‘Āishah said: “He knew, by Allâh, that my parents would never tell me to leave him. I said: ‘Do I need to consult my parents about this? I desire Allâh and His Messenger and the Home of the Hereafter.’”

Ma‘mar said: “Ayyûb told me that ‘Āishah said: ‘Do not tell your wives that I have chosen you.’ The Prophet ﷺ said to her: ‘Allâh has sent me to convey (the message); He did not send me to make things hard for people in the hope that they would make mistakes.’”

Chapter 6. The Woman Who Has Been Irrevocably Divorced Is Not Entitled To Maintenance

[3697] 36 - (1480) It was narrated from Fāṭimah bint Qais that Abû ‘Amr bin Ḥaḥḥ divorced her irrevocably when he was absent. He sent some barley to her via his agent, and she was angry with that.

He said: “By Allâh, you are not entitled to anything from us.” She came to the Messenger of Allâh ﷺ and told him about that, and he said: “You are not

هَذَا أَسْتَأْمِرُ أَبِي؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةَ.

قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ
قَالَتْ: لَا تُخْبِرُ نِسَاءَكَ أَنِّي اخْتَرْتُكَ.
فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِنَّ اللَّهَ أَرْسَلَنِي
مُبَلِّغًا وَلَمْ يُرْسِلْنِي مُتَعْتًا».

• قَالَ قَتَادَةُ: «صَغَتْ قُلُوبُكُمْ» قَالَ:
مَالَتْ قُلُوبُكُمْ. [راجع: ٣٦٨١]

(المعجم ٦) - (بَابُ الْمَطْلُوقَةِ الْبَائِسَةِ لَا
نَفَقَةَ لَهَا) (التحفة ٦)

[٣٦٩٧] ٣٦ - (١٤٨٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ
سُهَيْبَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ أَبَا عَمْرٍو بْنَ
حَنْصِلٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ، فَأَرْسَلَ
إِلَيْهَا وَكَيْلُهُ بِشَعِيرٍ، فَسَخَطَتْهُ، فَقَالَ:

[1] *Al-Ahzâb* 33:28, 29.

entitled to maintenance from him.” He told her to observe her *Iddah* in the house of Umm *Sharîk*, then he said: “She is a woman whom my Companions visit. Observe your *Iddah* in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garments. And when your *Iddah* is over, let me know.”

She said: “When my *Iddah* ended, I told him that Mu’âwiyah bin Abî Sufyân and Abû Jahm had proposed marriage to me. The Messenger of Allâh ﷺ said: ‘As for Abû Jahm, his stick never leaves his shoulder.’^[1] As for Mu’âwiyah, he is very poor and has no wealth. Marry Usâmah bin Zaid.’ I did not like that, but he said: ‘Marry Usâmah bin Zaid.’ So I married him, and Allâh caused it to be good and I was envied for that.”

[3698] 37 - (...) It was narrated from Fâtimah bint Qais that her husband divorced her at the time of the Prophet ﷺ, and the maintenance he gave her was very little. When she saw that she said: “By Allâh, I am going to tell the Messenger of Allâh ﷺ. If I am entitled to maintenance I will take what is enough for me, and if I am not entitled to maintenance I will not take anything from him.” She said: “I told the Messenger of Allâh ﷺ about that and he said:

وَاللَّهِ! مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ؛ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: «لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ». فَأَمَرَهَا أَنْ تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكٍ، ثُمَّ قَالَ: «تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكَ، فَإِذَا حَلَلْتَ فَأَذِينِي» - قَالَتْ -: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي، قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عِضَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَضُعْلُوكَ لَا مَالَ لَهُ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ فَكْرِهْتَهُ، ثُمَّ قَالَ: «انْكِحِي أُسَامَةَ» فَكَرِهْتَهُ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا وَاعْتَبَطُ [بِهِ].

[3698] 37 - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ. وَقَالَ قُتَيْبَةُ أَيضًا: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، - كِلَيْهِمَا - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّهُ طَلَّقَهَا زَوْجَهَا فِي عَهْدِ النَّبِيِّ ﷺ، وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةً دُونَ، فَلَمَّا رَأَتْ ذَلِكَ قَالَتْ: وَاللَّهِ! لِأَعْلَمَنَّ

[1] See no. 3712.

‘You are not entitled to maintenance or accommodation.’”

[3699] (...) It was narrated that Abû Salamah said: “I asked Fâtimah bint Qais, and she told me that her Makhzûmî husband divorced her and refused to give her any maintenance. She went to the Messenger of Allâh ﷺ and told him, and the Messenger of Allâh ﷺ said: ‘You are not entitled to any maintenance. Go and stay with Ibn Umm Maktûm, for he is a blind man and you can take off your garments there.’”

[3700] 38 - (...) Abû Salamah narrated that Fâtimah bint Qais, the sister of Aḍ-Ḍaḥḥâk bin Qais, told him, that Abû Ḥaḥṣ bin Al-Mughîrah Al-Makhzûmî divorced her three times, then he went to Yemen. His people said to her: “You are not entitled to maintenance from us.” Khâlid bin Al-Walîd came with a group of people to the Messenger of Allâh ﷺ in the house of Maimûnah and said: “Abû Ḥaḥṣ has divorced his wife three times; is she entitled to

رَسُولِ اللَّهِ ﷺ، فَإِنْ كَانَتْ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي، وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ أَخْذُ مِنْهُ شَيْئًا، قَالَتْ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا نَفَقَةَ لَكَ، وَلَا سُكْنَى».

[٣٦٩٩] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ: سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ، فَأَخْبَرْتَنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا، فَأَبَى أَنْ يُنْفِقَ عَلَيْهَا، فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَتْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَفَقَةَ لَكَ، فَانْتَقِلِي، فَادْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ، فَكُونِي عِنْدَهُ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكَ عِنْدَهُ».

[٣٧٠٠] ٣٨- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتِ الصَّحَّاحِ بْنِ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّ أَبَا حَفْصِ بْنِ الْمُغْبِرَةَ الْمَخْزُومِيَّ طَلَّقَهَا ثَلَاثًا، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ، فَقَالَ لَهَا أَهْلُهُ: لَيْسَ لِكَ عَلَيْنَا نَفَقَةٌ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ،

maintenance?" The Messenger of Allâh ﷺ said: "She is not entitled to maintenance, but she has to observe the 'Iddah.'" And he sent word to her, saying: "Do not be hasty in making a decision concerning yourself (without consulting me)." He told her to move to (the house of) Umm Sharîk, then he sent word saying: "Umm Sharîk is visited by the first Muhâjirîn. Go to Ibn Umm Maktûm, the blind man, for if you take off your *Khimâr* (head cover) he will not see you." So she went and stayed there, and when her 'Iddah was over, the Messenger of Allâh ﷺ married her to Usâmah bin Zaid bin Hârithah.

[3701] 39 - (...) Abû Salamah narrated that he wrote down what Fâtimah bint Qais said: "I was married to a man from Banû Makhzûm, and he divorced me irrevocably. I sent word to his people asking for maintenance..." and they quoted a *Hadîth* like that of Yahyâ bin Abî Kathîr from Abû Salamah (no. 3700), except that in the *Hadîth* of Muḥammad bin 'Amr (a narrator) it says: "Do not hasten to make a decision without letting us know."

فَأَتَوْا رَسُولَ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَقَالُوا: إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلَاثًا، فَهَلْ لَهَا مِنْ نَفَقَةٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتْ لَهَا نَفَقَةٌ، وَعَلَيْهَا الْعِدَّةُ». وَأُرْسِلَ إِلَيْهَا: «أَنْ لَا تَسْبِقَنِي بِنَفْسِكَ»، وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى أُمِّ شَرِيكٍ، ثُمَّ أُرْسِلَ إِلَيْهَا «أَنْ أُمَّ شَرِيكٍ يَأْتِيهَا الْمَهَاجِرُونَ الْأَوْلُونَ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومِ الْأَعْمَى، فَإِنَّكَ إِذَا وَضَعْتَ خِمَارَكَ، لَمْ يَرَكَ» فَانْطَلَقَتْ إِلَيْهِ، فَلَمَّا مَضَتْ عِدَّتَهَا أَنْكَحَهَا رَسُولُ اللَّهِ ﷺ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ.

[٣٧٠١] ٣٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ بِنَ جَعْفَرٍ عَنِ مُحَمَّدِ بْنِ عَمْرٍو، عَنِ أَبِي سَلَمَةَ، عَنِ فَاطِمَةَ بِنْتِ قَيْسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنِ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ: كَتَبْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا. قَالَتْ: كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي النِّبَّةَ، فَأُرْسِلْتُ إِلَى أَهْلِهِ أَهْتَعِي النَّفَقَةَ، وَاقْتَصُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنِ أَبِي

سَلَمَةَ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ
عَمْرٍو: «لَا تَفُوتِينَا بِنَفْسِكَ».

[3702] 40 - (...) Fâṭimah bint Qais narrated that she was married to Abû ‘Amr bin Ḥafṣ bin Al-Mughîrah, and he issued the last of three divorces to her. She said that she came to the Messenger of Allâh ﷺ to consult him about leaving her house, and he told her to go to Ibn Umm Maktûm, the blind man. Marwân refused to believe him about a divorced woman leaving her house, and ‘Urwah said: “‘Aishah objected to that regarding Fâṭimah bint Qais.”^[1]

[٣٧٠٢] ٤٠- (...) حَدَّثَنَا حَسَنُ
ابْنِ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ،
جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ
شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ
ابْنَ عَوْفٍ أَخْبَرَهُ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسِ
أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرٍو بْنِ
حَفْصِ بْنِ الْمُغِيرَةِ، فَطَلَّقَهَا آخِرَ ثَلَاثِ
تَطْلِيقَاتٍ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ
اللَّهِ ﷺ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا،
فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ
الْأَعْمَى، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي
خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا، وَقَالَ عُرْوَةُ:
إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتَ
قَيْسٍ.

[3703] (...) A similar report (as no. 3702) was narrated from Shihâb with this chain, as well of the comment of ‘Urwah about ‘Aishah’s objection to Fâṭimah bint Qais.

[٣٧٠٣] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا حُجَيْبٌ: حَدَّثَنَا اللَّيْثُ عَنْ
عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ
مِثْلَهُ، مَعَ قَوْلِ عُرْوَةَ: إِنَّ عَائِشَةَ أَنْكَرَتْ
ذَلِكَ عَلَى فَاطِمَةَ.

^[1] Meaning, later after the death of the Prophet ﷺ, when she heard that Fâṭimah narrated this about a woman observing her *‘iddah* in other than her husband’s house.

[3704] 41 - (...) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Abû 'Amr bin Hafṣ bin Al-Mughîrah set out with 'Alî bin Abî Tâlib for Yemen, and he sent word to his wife Fâtimah bint Qais with her final divorce, and told Al-Hârith bin Hishâm and 'Ayyâsh bin Abî Rabî'ah to give her some maintenance. They said to her: "By Allâh, you will not have any maintenance unless you are pregnant." She came to the Prophet ﷺ and told him what they had said, and he said: "There is no maintenance for you." She asked him for permission to move, and he gave her permission. She said: "Where, O Messenger of Allâh?" He said: "To Ibn Umm Maktûm." He was blind, so she could take off her garments in his house and he would not see her. When her 'Iddah was over, the Prophet ﷺ married her to Usâmah bin Zaid. Marwân sent Qabîshah bin Dhuwaib to her to ask her about this *Hadîth*, and she narrated it to him. Marwân said: "We have only heard this *Hadîth* from a woman, so we will follow what we are certain of, which is what we found the people following." When news of what Marwân said reached Fâtimah she said: "Between you and I is the Qur'ân. Allâh, Most High, says: "...And turn them

[٣٧٠٤] ٤١ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا عَمْرٍو بْنَ حَفْصِ بْنِ الْمُغِيرَةَ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَّتٍ مِنْ طَلَاقِهَا، وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَةٍ فَقَالَا لَهَا: وَاللَّهِ! مَا لَكَ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلًا، فَأَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ قَوْلَهُمَا، فَقَالَ: «لَا نَفَقَةَ لَكَ» فَاسْتَأْذَنَتْهُ فِي الْإِنْتِقَالِ فَأَذِنَ لَهَا، فَقَالَتْ: أَيْنَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «إِلَى ابْنِ أُمِّ مَكْتُومٍ» وَكَانَ أَعْمَى، تَضَعُ رِثَابَهَا عِنْدَهُ وَلَا يَرَاهَا، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ ﷺ أُسَامَةَ بْنَ زَيْدٍ، فَأَرْسَلَ إِلَيْهَا مَرْوَانَ قَيْصَةَ بْنَ ذُوَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ، فَحَدَّثَتْهُ بِهِ، فَقَالَ مَرْوَانُ: لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنْ امْرَأَةٍ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا، فَقَالَتْ فَاطِمَةُ - حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ -: قَبِيْبِي وَبَيْنَكُمْ الْقُرْآنُ، قَالَ اللَّهُ تَعَالَى: ﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ﴾

not out of their (husband's) homes...".^[1] She said: "This is for one whose divorce is revocable, so what new thing will Allâh bring to pass after the third (irrevocable divorce)? How can you say that she is not entitled to maintenance if she is not pregnant? On what grounds do you detain her?"

[3705] 42 - (...) It was narrated that Ash-Sha'bî said: "I entered upon Fâtimah bint Qais, and I asked her about the ruling of the Messenger of Allâh ﷺ concerning her. She said: 'My husband divorced me irrevocably, and I referred my dispute with him about maintenance and accommodation to the Messenger of Allâh ﷺ. He did not grant me any accommodation nor maintenance, and he told me to observe my 'Iddah in the house of Ibn Umm Maktûm.'"

[3706] (...) It was narrated from Ash-Sha'bî that he said: "I entered upon Fâtimah bint Qais..." a Hadîth like that of Zuhair from Hushaim (no. 3705).

[الطلاق : ١] الآية. قَالَتْ: هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ؟ فَكَيْفَ تَقُولُونَ: لَا نَفَقَةَ لَهَا إِذَا لَمْ تَكُنْ حَامِلًا؟ فَعَلَامَ تَحْبِسُونَهَا؟.

[٣٧٠٥] ٤٢ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ - قَالَ دَاوُدُ حَدَّثَنَا - كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ ﷺ عَلَيْهَا، قَالَتْ: طَلَّقَهَا زَوْجَهَا الْبَتَّةَ، فَقَالَتْ: فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فِي السُّكْنَى وَالنَّفَقَةِ، قَالَتْ: فَلَمْ يَجْعَلْ لِي سَكْنَى وَلَا نَفَقَةَ، وَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

[٣٧٠٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ حُصَيْنٍ وَدَاوُدَ وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ، عَنِ الشَّعْبِيِّ؛ أَنَّهُ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ.

[1] *At-Ṭalâq* 65:1.

[3707] 43 - (...) Ash-Sha'bî said: "We entered upon Fâtimah bint Qais and she offered us fresh dates and *Sawîq*. We asked her about the woman who has been thrice divorced - where should she observe her *Iddah*? She said: 'My husband divorced me three times, and the Prophet ﷺ gave me permission to observe my *Iddah* among my family.'"

[3708] 44 - (...) It was narrated from Ash-Sha'bî, from Fâtimah bint Qais, that concerning a woman who has been thrice divorced, the Prophet ﷺ said: "She is not entitled to accommodation nor maintenance."

[3709] 45 - (...) It was narrated from Ash-Sha'bî that Fâtimah bint Qais said: "My husband divorced me three times, and I wanted to move. I went to the Prophet ﷺ and he said: 'Move to the house of your cousin 'Amr bin Umm Maktûm, and observe your *Iddah* there.'"

[٣٧٠٧] ٤٣- (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهَجَمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتَتْهُنَّ بِرُطْبِ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلْتٍ، فَسَأَلْتَهَا عَنِ الْمُطَلَّاقَةِ ثَلَاثًا أَيْنَ تَعْتَدُ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثًا، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَ فِي أَهْلِي.

[٣٧٠٨] ٤٤- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ ﷺ فِي الْمُطَلَّاقَةِ ثَلَاثًا، قَالَ: «لَيْسَ لَهَا سُكْنَى وَلَا نَفَقَةٌ».

[٣٧٠٩] ٤٥- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا، فَأَرَدْتُ الثُّمَلَةَ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: «انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكَ عَمْرٍو بْنِ أُمِّ مَكْتُومٍ، فَأَعْتَدِي عِنْدَهُ».

[3710] 46 - (...) It was narrated that Abû Ishâq said: "I was with Al-Aswad bin Yazîd, sitting in the grand *Masjid*,^[1] and Ash-Sha'bi was with us. Ash-Sha'bi narrated the *Hadîth* of Fâtimah bint Qais, that the Messenger of Allâh ﷺ did not grant to her any accommodation nor maintenance. Then Al-Aswad took a handful of pebbles and threw them at him, and said: 'Woe to you for narrating such a thing. 'Umar said: We will not leave the Book of Allâh and the *Sunnah* of our Prophet ﷺ for the words of a woman when we do not know whether she remembered or forgot. She is entitled to accommodation and maintenance. And he recited the verse: "...And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open *Fâhishah*..."^[2]

[3711] (...) A *Hadîth* similar to that of Abû Aḥmad from 'Ammâr bin Ruzaiq (no. 3710) was narrated from Abû Ishâq with this chain.

[٣٧١٠] ٤٦- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو بْنِ جَبَلَةَ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَّارُ بْنُ رَزِيْقٍ عَنْ أَبِي إِسْحَاقَ قَالَ: كُنْتُ مَعَ الْأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الْأَعْظَمِ، وَمَعَنَا الشَّعْبِيُّ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَجْعَلْ لَهَا سُكْنَى وَلَا نَفَقَةً، ثُمَّ أَخَذَ الْأَسْوَدُ كَفًّا مِنْ حَصَى فَحَصَبَهُ بِهِ، فَقَالَ: وَيْلَكَ! تُحَدِّثُ بِمِثْلِ هَذَا، قَالَ عُمَرُ: لَا تَتْرُكُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنا ﷺ لِقَوْلِ امْرَأَةٍ، لَا نَدْرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ لَهَا السُّكْنَى وَالنَّفَقَةَ، [وَتَلَا آيَةَ] قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ﴾ [الطلاق: ١].

[٣٧١١] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سَلِيمَانُ بْنُ مُعَاذٍ عَنْ أَبِي إِسْحَاقَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَّارِ بْنِ رَزِيْقٍ بِقِصَّتِهِ.

[1] Meaning the grand *Masjid* of Al-Kûfah, for Abû Ishâq, Al-Aswad, and Ash-Sha'bi were all in Al-Kûfah.

[2] *At-Talâq* 65:1.

[3712] 47 - (...) It was narrated that Abû Bakr bin Abî Al-Jahm bin Şukhâir Al-'Adawî said: "I heard Fâṭimah bint Qais say that her husband divorced her thrice, and the Messenger of Allâh ﷺ did not grant her any accommodation or maintenance. She said: "The Messenger of Allâh ﷺ said to me: "When your 'Iddah is over, let me know." So she let him know, and Mu'âwiyah, Abû Jahm and Usâmah bin Zaid proposed to her. The Messenger of Allâh ﷺ said: "As for Mu'âwiyah, he is a poor man who has no wealth. As for Abû Jahm, he is a man who beats women. But (choose) Usâmah bin Zaid." She gestured with her hand like this, (as if expressing disapproval), saying said: "Usâmah!? Usâmah!?" But the Messenger of Allâh ﷺ said to her: "Obedience to Allâh and obedience to His Messenger is better for you." She said: "So I married him and I was envied."

[3713] 48 - (...) It was narrated that Abû Bakr bin Abî Al-Jahm said: "I heard Fâṭimah bint Qais say: 'My husband Abû 'Amr bin Ḥafş bin Al-Mughîrah sent 'Ayyâsh bin Abî Rabî'ah to me with word of my divorce, and he sent with him five Şâ's of dates and five Şâ's of barley. I said: "Do I get no maintenance other than this? And am I not to observe my 'Iddah in your home?" He said: "No." She said:

[٣٧١٢] ٤٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرِ الْعَدَوِيِّ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: إِنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ ﷺ سَكَنًا وَلَا نَفَقَةً - قَالَتْ - : قَالَ لِي رَسُولُ اللَّهِ ﷺ «إِذَا حَلَلْتَ فَأَذِينِي» فَأَذَنْتُهُ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ «أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرَبُّبٌ لَا مَالَ لَهُ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ صَرَّابُ النِّسَاءِ، وَلَكِنْ أُسَامَةُ [بْنُ زَيْدٍ]» فَقَالَتْ يَبِيدُهَا هَكَذَا: أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكَ» قَالَتْ: فَتَزَوَّجْتُهُ فَأَعْتَبْتُ.

[٣٧١٣] ٤٨- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَثُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: أَرْسَلَ إِلَيَّ زَوْجِي أَبُو عَمْرٍو بْنُ حَفْصِ بْنِ الْمُغْبِيرَةِ، عَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِطَلَاقِي: [وَ] أَرْسَلَ مَعَهُ بِخَمْسَةِ أَصْعِ تَمْرٍ، وَخَمْسَةِ أَصْعِ شَعِيرٍ، فَقُلْتُ: أَمَّا لِي نَفَقَةٌ

“I got dressed and went to the Messenger of Allāh ﷺ. He said: ‘How many times has he divorced you?’ I said: ‘Three.’ He said: ‘He is right, you are not entitled to maintenance. Observe your *Iddah* in the house of your cousin ‘Amr bin Umm Maktûm, for he is blind and you can take off your garments there. When your *Iddah* is over, let me know.’ Some men proposed to me, including Mu‘âwiyah and Abû Al-Jahm. The Prophet ﷺ said to me: ‘Mu‘âwiyah is poor and destitute, and Abû Al-Jahm is harsh towards women’ - or ‘he beats women,’ or words to that effect - ‘but you should marry Usâmah bin Zaid.’”

[3714] 49 - (...) Abû Bakr bin Abî Al-Jahm said: “Abû Salamah bin ‘Abdur-Raḥmân and I entered upon Fâtimah bint Qais. We asked her and she said: ‘I was married to Abû ‘Amr bin Ḥaḥḥ bin Al-Mughîrah. He went out on the campaign to Najrân...” and he quoted a *Hadîth* like that of Ibn Mahdî (no. 3713), and added: “She said: ‘So I married him and Allāh honored me with Abû Zaid and Allāh blessed me with Abû Zaid.’”

إِلَّا هَذَا؟ وَلَا أَعْتَدُ فِي مَزَلِكُمْ؟ قَالَ: لَا، قَالَتْ: فَشَدَدْتُ عَلَيَّ ثِيَابِي، وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «كَمْ طَلَقَكَ؟» قُلْتُ: ثَلَاثًا. قَالَ: «صَدَقَ، لَيْسَ لَكَ نَفَقَةٌ، اعْدُدِي فِي بَيْتِ ابْنِ عَمِّكَ [عَمْرُو] ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ صَرِيرُ الْبَصَرِ، تُلْقِي تَوْبَكَ عِنْدَهُ، فَإِذَا انْقَضَتْ عِدَّتُكَ فَأَذِينِي» قَالَتْ: فَخَطَبَنِي خُطَابٌ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مُعَاوِيَةَ تَرَبُّ خَفِيفُ الْحَالِ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ - أَوْ يَضْرِبُ النِّسَاءَ، أَوْ نَحْوَ هَذَا - وَلَكِنْ عَلَيْكَ بِأَسَمَةَ ابْنِ زَيْدٍ».

[٣٧١٤] ٤٩ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ: حَدَّثَنِي أَبُو بَكْرٍ ابْنُ أَبِي الْجَهْمِ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْنَاهَا فَقَالَتْ: كُنْتُ عِنْدَ أَبِي عَمْرٍو بْنِ حَفْصِ بْنِ الْمُعْبِرَةِ، فَخَرَجَ فِي غَزْوَةِ نَجْرَانَ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَهْدِيٍّ، وَزَادَ: قَالَتْ: فَتَزَوَّجْتُهُ فَشَرَّفَنِي اللَّهُ بِأَبِي زَيْدٍ، وَكَرَّمَنِي اللَّهُ بِأَبِي زَيْدٍ.

[3715] 50 - (...) Abû Bakr said: "Abû Salamah and I entered upon Fâṭimah bint Qais during the time of Ibn Az-Zubair, and she told us that her husband had divorced her irrevocably..." a *Hadīth* like that of Sufyân (no. 3714).

[3716] 51 - (...) It was narrated that Fâṭimah bint Qais said: "My husband divorced me three times, and the Messenger of Allāh ﷺ did not grant me any accommodation nor maintenance."

[3717] 52 - (1481) It was narrated from Hishâm: "My father told me: 'Yaḥyâ bin Sa'eed bin Al-'Aṣ married the daughter of 'Abdur-Raḥmân bin Al-Ḥakam, then he divorced her and expelled her out of his house. 'Urwah criticized them for that, and they said: "Fâṭimah went out (of her husband's house)."' 'Urwah said: "I went to 'Āishah and told her about that. She said: 'There is nothing good for Fâṭimah bint Qais in narrating this *Hadīth*.'"

[٣٧١٥] ٥٠- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، زَمَنَ ابْنِ الزُّبَيْرِ، فَحَدَّثْتَنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاَقًا بَاتًا، بِنَحْوِ حَدِيثِ سُفْيَانَ.

[٣٧١٦] ٥١- (...) وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ عَنِ السُّدِّيِّ، عَنِ الْبَهِيِّ، عَنِ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ ﷺ سُكْنَى وَلَا نَفَقَةً.

[٣٧١٧] ٥٢- (١٤٨١) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ: تَزَوَّجَ يَحْيَى بْنُ سَعِيدِ ابْنِ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ، فَعَابَ ذَلِكَ عَلَيْهِمْ عُرْوَةُ، فَقَالُوا: إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ: فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذَلِكَ فَقَالَتْ: مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ [فِي] أَنْ تَذْكُرَ هَذَا الْحَدِيثَ. [انظر: ٣٧١٩]

[3718] 53 - (1482) It was narrated that Fâtimah bint Qais said: "I said: 'O Messenger of Allâh, my husband has divorced me three times, and I am afraid that someone may break in.' So he told her to move."

[٣٧١٨] ٥٣ - (١٤٨٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! زَوْجِي طَلَّقَنِي ثَلَاثًا، وَأَخَافُ أَنْ يُفْتَحَ عَلَيَّ. قَالَ: فَأَمَرَهَا فَتَحَوَّلَتْ.

[3719] 54 - (1481)^[1] It was narrated from 'Āishah that she said: "There is nothing good for Fâtimah in narrating this" (a *Hadīth* similar to no. 3717)- meaning, that she had no accommodation or maintenance.

[٣٧١٩] ٥٤ - (١٤٨١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا- تَعْنِي قَوْلَهَا: لَا سُكْنَى وَلَا نَفَقَةَ. [راجع: ٣٧١٧]

[3720]... - (...) It was narrated from 'Abdur-Raḥmân bin Al-Qâsim that his father said: "Urwah bin Az-Zubair said to 'Āishah: 'Do you not see so-and-so the daughter of Al-Hakam? Her husband divorced her three times and she left.' She said: 'It is a bad thing that she has done.' He said: 'Have you not heard what Fâtimah says?' She said: 'There is nothing good for her in mentioning that.'"

[٣٧٢٠] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ: أَلَمْ تَرِي إِلَى فُلَانَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجَهَا الْبَيْتَةَ فَخَرَجَتْ، فَقَالَتْ: بِسْمَا صَنَعْتُ، فَقَالَ: أَلَمْ تَسْمَعِي إِلَى قَوْلِ فَاطِمَةَ؟ فَقَالَتْ: أَمَا إِنَّهُ لَا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ.

[1] The sequence is like this in the text.

Chapter 7. It Is Permissible For A Women Who Is Observing 'Iddah After An Irrevocable Divorce Or The Death Of Her Husband To Go Out During The Day If She Needs To

[3721] 55 - (1483) Jâbir bin 'Abdullâh said: "My maternal aunt was divorced and she wanted to harvest her date palms. A man rebuked her for going out, so she went to the Prophet ﷺ (inquiring about going out during 'Iddah) and he said: 'No, go and harvest your date palms, for perhaps you will give charity or do an act of kindness.'"

Chapter 8. The 'Iddah Of A Woman Whose Husband Had Died, And The Like, Ends When She Gives Birth

[3722] 56 - (1484) 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that his father wrote to 'Umar bin 'Abdullâh bin Al-Arqam Az-Zuhrî, telling him to go to Subai'ah bint Al-Hâriṭh Al-Aslamiyyah to ask her about

(المعجم ٧) - (بَابُ جَوَازِ خُرُوجِ
الْمَعْتَدَةِ الْبَائِنِ وَالْمَتَوَفَى عَنْهَا زَوْجِهَا
فِي النَّهَارِ لِحَاجَتِهَا) (التحفة ٧)

[٣٧٢١] ٥٥ - (١٤٨٣) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنِي
ابْنُ جُرَيْجٍ؛ قَالَ: وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ
اللَّهِ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ
قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ
أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَلَّقَتْ
حَالَتِي، فَأَرَادَتْ أَنْ تَجِدَ نَخْلَهَا، فَوَجَرَهَا
رَجُلٌ أَنْ تَخْرُجَ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ:
«بَلَى، فَجُدِّي نَخْلِكَ، فَإِنَّكَ عَسَى أَنْ
تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا».

(المعجم ٨) - (بَابُ انْقِضَاءِ عِدَّةِ
الْمَتَوَفَى عَنْهَا وَغَيْرِهَا، بَوْضِعِ الْحَمْلِ)
(التحفة ٨)

[٣٧٢٢] ٥٦ - (١٤٨٤) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَتَقَارَبَا فِي
اللَّفْظِ قَالَ حَرَمَلَةُ: حَدَّثَنَا، وَقَالَ أَبُو
الطَّاهِرِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: حَدَّثَنِي

her *Hadith*, and what the Messenger of Allāh ﷺ said to her when she consulted him. ‘Umar bin ‘Abdullāh wrote back to ‘Abdullāh bin ‘Utbah telling him that Subai‘ah told him that she was married to Sa‘d bin Khawlah, one of Banū ‘Amir bin Lu‘ayy, who was one of those who had been present at (the Battle of) Badr. He died during the Farewell Pilgrimage while she was pregnant, and she gave birth shortly after he died. When her *Nifās* ended, she adorned herself to receive offers of marriage. Abū As-Sanābil bin Ba‘kak - a man from Banū ‘Abd Ad-Dār - entered upon her and said to her: “Why do I see you beautified? Perhaps you are hoping to get married? By Allāh, you will not get married until four months and ten days have passed!” Subai‘ah said: “When he said that to me, I got dressed that evening and went to the Messenger of Allāh ﷺ and asked him about that. He advised me that my *Iddah* had ended when I gave birth, and he told me to get married if I wanted to.”

Ibn Shihāb said: “I do not see anything wrong with (a woman) getting married after she has given birth, even if she is still bleeding, but her husband should not come close to her until she becomes pure.”

يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ [بْنِ
مَسْعُودٍ]؛ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ
اللَّهِ بْنِ الْأَرْقَمِ الرَّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ
عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ،
فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ
اللَّهِ ﷺ، حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ
عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُثْبَةَ يُخْبِرُهُ أَنَّ
سُبَيْعَةَ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ
خَوْلَةَ، وَهُوَ فِي بَيْتِ عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ
مِمَّنْ شَهِدَ بَدْرًا، فَتَوَوَّيْتُ عَنْهَا فِي حَجَّةِ
الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْسُبْ أَنْ
وَضَعْتُ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ
مِنْ نَفَاسِهَا تَجَمَّلْتُ لِلْخُطَّابِ، فَدَخَلَ
عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكِ - رَجُلٌ مِنْ
بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكِ
مُتَّجِمَّةً؟ لَعَلَّكَ تَرْجِينَ النِّكَاحَ، إِنَّكَ
وَاللَّهِ! مَا أَنْتِ بِنَائِحٍ حَتَّى تَمُرَّ عَلَيْكَ
أَرْبَعَةُ أَشْهُرٍ وَعِشْرُونَ. قَالَتْ سُبَيْعَةُ: فَلَمَّا
قَالَ لِي ذَلِكَ، جَمَعْتُ عَلَيَّ نِسَائِي حِينَ
أَمْسَيْتُ، فَأَنْبَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ
عَنْ ذَلِكَ؟ فَأَقْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ
وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّرْجُوحِ إِنْ بَدَا

لي .

قَالَ ابْنُ شِهَابٍ: فَلَا أَرَى بَأْسًا أَنْ
تَتَزَوَّجَ حِينَ وَضَعْتَ، وَإِنْ كَانَتْ فِي
دِمِهَا، غَيْرَ أَنَّهُ لَا يَقْرُبُهَا زَوْجُهَا حَتَّى
تَطْهَرَ.

[3723] 57 - (1485) Sulaimân bin Yasâr narrated that Abû Salamah bin 'Abdur-Raḥmân and Ibn 'Abbâs met in the house of Abû Hurairah, and they were talking about a woman who gives birth a few days after her husband has died. Ibn 'Abbâs said: "Her 'Iddah is the longer of the two periods." Abû Salamah said: "Her 'Iddah is over." They started to dispute about that. Then Abû Hurairah said: "I am with my nephew" - meaning Abû Salamah. So they sent Kuraib, the freed slave of Ibn 'Abbâs, to Umm Salamah to ask her about that. He came to them and told them that Umm Salamah said: "Subai'ah Al-Aslamiyyah gave birth a few days after her husband died, and she mentioned that to the Messenger of Allâh ﷺ, who told her to get married."

[٣٧٢٣] ٥٧ - (١٤٨٥) حَدَّثَنَا
مُحَمَّدُ ابْنُ الْمُثَنَّبِيِّ الْعَنَزِيُّ: حَدَّثَنَا عَبْدُ
الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ:
أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ؛ أَنَّ أَبَا سَلَمَةَ
ابْنَ عَبْدِ الرَّحْمَنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا
عِنْدَ أَبِي هُرَيْرَةَ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ
تُنْفَسُ بَعْدَ وَقَاةِ زَوْجِهَا بِلَيَالٍ، فَقَالَ ابْنُ
عَبَّاسٍ: عِدَّتُهَا آخِرُ الْأَجَلَيْنِ، وَقَالَ أَبُو
سَلَمَةَ: قَدْ حَلَّتْ، فَجَعَلَا يَتَنَازَعَانِ ذَلِكَ
- قَالَ - فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ
أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَبَعَثُوا كُرَيْبًا
مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا
عَنْ ذَلِكَ؟ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ
سَلَمَةَ قَالَتْ: إِنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نَفَسَتْ
بَعْدَ وَقَاةِ زَوْجِهَا بِلَيَالٍ، وَإِنَّهَا ذَكَرَتْ
ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَأَمَرَهَا أَنْ
تَتَزَوَّجَ.

[3724] (...) It was narrated from Yaḥyâ bin Sa'eed with this chain (a *Hadīth* similar to no. 3723), except that Al-Laiṭh said in his *Hadīth*: "They sent word to Umm

[٣٧٢٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رُمِحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ

Salamah,” and he did not mention Kuraib by name.

Chapter 9. The Obligation To Mourn During The *'Iddah* Following The Death Of One's Husband, But It Is Forbidden To Mourn For More Than Three Days In Other Cases

[3725] 58 - (1486) It was narrated from Ḥumaid bin Nâfi', from Zainab bint Abi Salamah, that she told him these three *Aḥādīth*. He said: "Zainab said: 'I entered upon Umm Ḥabībah, the wife of the Prophet ﷺ, when her father Abū Sufyān died. Umm Ḥabībah called for some perfume that had a yellowish color, *Khalūq* or something else, and she put some of it on a girl, then she wiped her cheeks with it and said: "By Allāh, I have no need of perfume, but I heard the Messenger of Allāh ﷺ saying on the *Minbar*: 'It is not permissible for a women who believes in Allāh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days.'"

هَرُونَ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا
الإِسْنَادِ، غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ:
فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ، وَلَمْ يُسَمَّ كُرَيْبًا.

(المعجم ٩) - (بَابُ وَجوب الإِحْدَادِ)

في عدة الوفاة، وتحريمه في غير
ذلك، إلا ثلاثة أيام) (التحفة ٩)

[٣٧٢٥] ٥٨ - (١٤٨٦) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ
نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا
أَخْبَرَتْهُ هَلْ فِيهِ الْأَحَادِيثُ الثَّلَاثَةُ قَالَ:
قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ
النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ،
فَدَعَتْ أُمَّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ، خَلُوقٌ
أَوْ غَيْرُهُ، فَدَهَنْتُ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ
بِعَارِضِهَا ثُمَّ قَالَتْ: وَاللَّهِ! مَا لِي بِالطِّيبِ
[مِنْ] حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ
لِامْرَأَةٍ تُوَمِّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُحَدُّ
عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ،
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [انظر: ٣٧٢٩ و

[3726] (1487) Zainab said: “Then I entered upon Zainab bint Jahsh when her brother died. She called for some perfume and put on some of it, then she said: ‘By Allâh, I have no need of perfume, but I heard the Messenger of Allâh ﷺ saying on the *Minbar*: “It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days.”

[٣٧٢٦] (١٤٨٧) قَالَتْ زَيْنَبُ : ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشِ بْنِ تُوفِيِّ أُخُوهَا، فَدَعَتْ بِطَيْبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ: وَاللَّهِ! مَا لِي بِالطَّيْبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمُنْبَرِ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُحَدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». (انظر: ٣٧٣٠)

[3727] (1488) Zainab said: “I heard my mother Umm Salamah say: A woman came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, my daughter’s husband has died, and she has trouble in her eye; can we apply kohl for her?” The Messenger of Allâh ﷺ said: “No,” two or three times, then he said: “It is only four months and ten days. During the *Jâhiliyyah* one of you would throw a piece of dung at the end of one year.”

[٣٧٢٧] (١٤٨٨) قَالَتْ زَيْنَبُ : سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَتِي تُؤْفِي عَيْنَهَا زَوْجَهَا، وَقَدْ اسْتَكْتَّ عَيْنُهَا، أَفَنَكْحُلُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا» - مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذَلِكَ يَقُولُ: «لَا» -، ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ».

[3728] (1489) Humaid said: “I said to Zainab: ‘What is this throwing a piece of dung at the end of one year?’^[1] Zainab said: ‘If a woman’s husband died, she would go into a hut and wear her worst clothes, and she would not put on perfume or anything until

[٣٧٢٨] (١٤٨٩) قَالَ حُمَيْدٌ : فَقُلْتُ لِرَّزَيْنَبِ: وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتْ الْمَرْأَةُ، إِذَا تُؤْفِي عَيْنَهَا زَوْجَهَا دَخَلَتْ حِفْشًا، وَكَبَسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طَيْبًا وَلَا شَيْئًا حَتَّى

[1] See *Hadith* no. 3727.

one year had passed. Then an animal would be brought - a donkey or a sheep or a bird - she would rub her hands over it, and rarely did (such a woman) rub her hands over anything but it died. Then she would be given a piece of dung which she would throw, then she would go back to whatever she wanted to of perfume and other things.”

[3729] 59 - (1486) It was narrated that Ḥumaid bin Nāfi' said: I heard Zainab, the daughter of Umm Salamah, say: A close relative of Umm Ḥabībah died, and she called for some yellow perfume and put it on her forearms, and she said: "I only did this because I heard the Messenger of Allāh ﷺ say: 'It is not permissible for a woman who believes in Allāh and the Last Day to mourn for more than three days, except for a husband, four months and ten days.'"

[3730] (1487/1488) Zainab narrated it from her mother, and from Zainab the wife of the Prophet ﷺ - or from one of the wives of the Prophet ﷺ (a *Hadīth* similar to no. 3729).

[3731] 60 - (1488) It was narrated that Ḥumaid bin Nāfi' said: "I heard Zainab, the daughter of Umm Salamah, narrating from her mother, that a woman's husband died, and they

تَيَمَّرَ بِهَا سَنَةً، ثُمَّ تَوَتَّى بِدَابَّةٍ - جِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ - فَتَمْتَضُّ بِهِ، فَقَلَمًا تَمْتَضُّ بِسَيِّءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ، بَعْدُ، مَا شَاءَتْ مِنْ طَيِّبٍ أَوْ غَيْرِهِ.

[3729] 59 - (1486) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ قَالَتْ: تُوْفِّي حَمِيمٍ لِأُمِّ حَبِيبَةَ، فَدَعَتُ بِصُفْرَةٍ فَمَسَحْتُهُ بِذِرَاعَيْهَا وَقَالَتْ: إِنَّمَا أَصْنَعُ هَذَا لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: 3729]

[3730] (1487/1488) وَحَدَّثَنَاهُ زَيْنَبُ عَنْ أُمِّهَا، وَعَنْ زَيْنَبَ زَوْجِ النَّبِيِّ ﷺ - أَوْ عَنْ امْرَأَةٍ مِنْ بَعْضِ أَرْوَاجِ النَّبِيِّ ﷺ. [راجع: 3729]

[3731] 60 - (1488) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ تَحَدَّثُ عَنْ أُمِّهَا أَنَّ امْرَأَةً تُوْفِّي

were worried about her (diseased) eye. They came to the Prophet ﷺ and asked him for permission to use kohl, and the Messenger of Allāh ﷺ said: 'One of you used to stay in the worst part of her house, in her worst garments' - or 'in her worst garments in her house - for a year, then if a dog passed by she would throw a piece of dung and then come out. Isn't it only four months and ten days?'"

[3732] (...) Both *Aḥadīth* (no. 3729, 2730) were narrated from Ḥumaid bin Nāfi', the *Ḥadīth* of Umm Salamah about kohl and the *Ḥadīth* of Umm Salamah and another of the wives of the Prophet ﷺ, except that he did not name her as Zainab, similar to the *Ḥadīth* of Muḥammad bin Ja'far.

[3733] 61 - (1486/1488) It was narrated from Ḥumaid bin Nāfi' that he heard Zainab bint Abī Salamah narrate that Umm Salamah and Umm Ḥabībah mentioned that a woman came to the Messenger of Allāh ﷺ and told him that the husband of a daughter of hers had died, and she had a problem in her eye and wanted to use kohl. The Messenger of Allāh ﷺ said: "One of you used to throw a piece of dung at the end of a year. It is only four months and ten days."

رَوَّجَهَا، فَخَافُوا عَلَى عَيْنِهَا، فَأَتُوا النَّبِيَّ ﷺ، فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَكُونُ فِي شَرِّ بَيْتِهَا فِي أَحْلَاسِهَا - أَوْ فِي شَرِّ أَحْلَاسِهَا فِي بَيْتِهَا - حَوْلًا، فَإِذَا مَرَّ كَلْبٌ رَمَتْ بِبَعْرَةٍ فَخَرَجَتْ أَفْلًا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

[3732] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ بِالْحَدِيثَيْنِ جَمِيعًا حَدِيثُ أُمِّ سَلَمَةَ فِي الْكُحْلِ، وَحَدِيثُ أُمِّ سَلَمَةَ وَأُخْرَى مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، غَيْرَ أَنَّهُ لَمْ تَسْمَعْ زَيْنَبُ، نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ.

[3733] ٦١ - (١٤٨٦/١٤٨٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ؛ أَنَّهُ سَمِعَ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تُحَدِّثُ عَنْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيبَةَ تَذَكِّرَانِ [أَنَّ] امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ، فَذَكَرَتْ [لَهُ] أَنَّ ابْنَتَهُ لَهَا تُؤْفِي عَنْهَا رَوَّجَهَا، فَاسْتَكْتَتْ عَيْنَهَا فِيهِ تَرِيدُ أَنْ تَكْحُلَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعْرَةِ عِنْدَ رَأْسِ الْحَوْلِ وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا».

[3734] 62 - (1486) It was narrated that Zainab bint Abi Salamah said: "When news of the death of Abû Sufyân came to Umm Ḥabîbah, on the third day she called for some yellowish perfume and wiped some of it on her forearms and cheeks, and said: 'I have no need of this, but I heard the Prophet ﷺ say: It is not permissible for a woman who believes in Allâh and the Last Day, to mourn for more than three days, except for a husband, for whom she should mourn for four months and ten days.'"

[٣٧٣٤] ٦٢ - (١٤٨٦) حَدَّثَنَا عُمَرُو
التَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو -
قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ
ابْنِ مُوسَى، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ
زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا أَتَى أُمَّ
حَبِيبَةَ نَعِيَّ أَبِي سُفْيَانَ دَعَتْ - فِي الْيَوْمِ
الثَّالِثِ - بِصُفْرَةٍ، فَمَسَحَتْ بِهِ ذِرَاعَيْهَا
وَعَارِضِيهَا. وَقَالَتْ: كُنْتُ عَنْ هَذَا غَنِيَّةً،
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِامْرَأَةٍ
تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُجِدَّ فَوْقَ
ثَلَاثِ، إِلَّا عَلَى زَوْجٍ، فَإِنَهَا تُجِدُّ عَلَيْهِ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ٣٧٢٥]

[3735] 63 - (1490) It was narrated from Nâfi' that Şafiyah bint Abî 'Ubaid narrated to him from Ḥafṣah, or from 'Āishah, or from them both, that the Messenger of Allâh ﷺ said: "It is not permissible for any woman who believes in Allâh and the Last Day, or who believes in Allâh and His Messenger, to mourn for more than three days for anyone, except for her husband."

[٣٧٣٥] ٦٣ - (١٤٩٠) وَحَدَّثَنَا يَحْيَى
بْنُ يَحْيَى وَفُتَيْبَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ
سَعْدٍ، عَنْ نَافِعٍ؛ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ
حَدَّثَتْهُ عَنْ حَفْصَةَ، أَوْ عَنْ عَائِشَةَ أَوْ عَنْ
كُلْتَيْهِمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ
لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ - أَوْ تُؤْمِنُ
بِاللَّهِ وَرَسُولِهِ - أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ
ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَى زَوْجِهَا».

[3736] (...) A *Ḥadīth* similar to that of Al-Laith (no. 3735) was narrated from Nâfi' with this chain.

[٣٧٣٦] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ
فَرُوحٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ
مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ
نَافِعٍ بِإِسْنَادِ حَدِيثِ اللَّيْثِ، مِثْلَ رِوَايَتِهِ.

[3737] 64 - (...) It was narrated from Şafiiyah bint Abî ‘Ubaid that she heard Ḥafşah bint ‘Umar, the wife of the Prophet ﷺ, narrating a *Hadîth* from the Prophet ﷺ that was similar to that of Al-Laiṭh and Ibn Dînâr (no. 3735), and he added: “She should mourn for him for four months and ten days.”

[3738] (...) A *Hadîth* similar to theirs (i.e. Nâfi’ and Al-Laiṭh) was narrated from Şafiiyah bint Abî ‘Ubaid, from one of the wives of the Prophet ﷺ, from the Prophet ﷺ.

[3739] 65 - (1491) It was narrated from ‘Āishah that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for her husband.”

[3740] 66 - (938 [sic]) It was narrated from Umm ‘Aṭiyyah that the Messenger of Allâh ﷺ

[٣٧٣٧] ٦٤- (...) وَحَدَّثَنَا أَبُو عَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ؛ أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ، زَوْجَ النَّبِيِّ ﷺ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ وَابْنِ دِينَارٍ، وَزَادَ «فَإِنَّهَا تُحَدِّثُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

[٣٧٣٨] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي يُوْبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، جَمِيعًا عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَرْوَاجِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِهِمْ.

[٣٧٣٩] ٦٥- (١٤٩١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سَفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجِلُّ لِأَمْرَأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحَدِّثَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ، إِلَّا عَلَى زَوْجِهَا».

[٣٧٤٠] ٦٦- (٩٣٨) وَحَدَّثَنَا حَسَنُ ابْنِ الرَّبِيعِ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ

said: "No woman should mourn for more than three days for anyone who dies, except for her husband; four months and ten days, when she should not wear any dyed clothes except a garment made of 'Ash,^[1] and she should not put on kohl or perfume except in the case of purifying herself after menses, when she may use a little *Qust* or *Azfâr*."^[2]

[3741] (...) It was narrated from Hishâm with this chain (a *Hadith* similar to no. 3740), and he said: "...As soon as her menses end, a little of *Qust* or *Azfâr*."

[3742] 67 - (...) It was narrated that Umm 'Atiyyah said: "We were forbidden to mourn for more than three days for anyone who dies, except for a husband, four months and ten days, when we were not to put on kohl or perfume, or wear dyed garments. But a concession was granted to a woman when she purifies herself - when one of us washed herself (*Ghusl*) following menses - to use a little *Qust* or *Azfâr*."

هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُحَدُّ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ تَوْبًا مَضْبُوعًا إِلَّا تَوْبَ عَصَبٍ، وَلَا تَكْتَحِلُ، وَلَا تَمْسُ طِيًّا، إِلَّا - إِذَا طَهَّرَتْ - نُبْدَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ».

[راجع: ٢١٦٦، ٢١٦٧]

[٣٧٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ وَقَالَ: «عِنْدَ أَذْنَى طَهْرِهَا: نُبْدَةٌ مِنْ قُسْطٍ وَأَظْفَارٍ».

[٣٧٤٢] ٦٧- (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُنْهَى أَنْ نُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَحِلُ، وَلَا نَتَطَيَّبُ، وَلَا نَلْبَسُ تَوْبًا مَضْبُوعًا، وَقَدْ رُحِّصَ لِلْمَرْأَةِ فِي طَهْرِهَا - إِذَا اغْتَسَلَتْ إِحْدَانًا مِنْ مَحِيضِهَا - فِي نُبْدَةٍ مِنْ قُسْطٍ وَأَظْفَارٍ.

[1] A Yemeni *Burd* woven from a type of yarn, some of whose strands are dyed.

[2] Two types of incense.