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[Sahih Muslim] Divorce

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Sahih Muslim.
Book : 9. Divorce.

009 : 3473 : Chapter 001

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was menstruating during the lifetime of Allah's Messenger (may peace be upon him). 'Umar b. Khattib (Allah be pleased with him) asked Allah's Messenger (may peace be upon him) about it, whereupon Allah's Messenger (may peace be upon him) said: Command him ('Abdullah b. 'Umar) to take her back (and keep her) and pronounce divorce when she is purified and she again enters the period of menstruation and she is again purified (after passing the period of menses), and then if he so desires he may keep her and if he desires divorce her (finally) before touching her (without having an intercourse with her), for that is the period of waiting ('idda) which God, the Exalted and Glorious, has commanded for the divorce of women.

009 : 3474 : Chapter 001

Abdullah (b. 'Umar) reported that he divorced a wife of his with the pronouncement of one divorce during the period of menstruation. Allah's Messenger (may peace be upon him) commanded him to take her back and keep her until she was purified, and then she entered the period of menses in his (house) for the second time. And he should wait until she was purified of her menses. And then if he would decide to divorce her, he should do so when she was purified before having a sexual intercourse with her; for that was the 'Idda which Allah had commanded for the divorce of women. Ibn Rumh in his narration made this addition: When 'Abdullah was asked about it, he said to one of them: If you have divorced your wife with one pronouncement or two (then you can take her back), for Allah's Messenger (may peace be upon him) commanded me to do it; but if you have divorced her with three pronouncements, then she is forbidden for you until she married another husband, and you disobeyed Allah in regard to the divorce of your wife what He had commanded you. (Muslim said: The word "one divorce" used by laith is good.)

009 : 3475 : Chapter 001

Ibn Umar (Allah be pleased with them) reported: I divorced my wife during the lifetime of Allah's Messenger (may peace be upon him) when she was in the state of menses. 'Umar (Allah be pleased with him) made a mention of it to Allah's Messenger (may peace be upon him), whereupon he said: Command him to take her back and leave her (in that state) until she is purified. Then (let her) enter the period of second menses, and when she is purified, then divorce her (finally) before having a sexual intercourse with her, or retain her (finally). That is the 'Idda (the prescribed period) which Allah commanded (to be kept

in view) while divorcing the women. 'Ubaidullah reported: I said to Nafi': What became of that divorce (pronounced within 'Idda)? He said: It was as one which she counted.

009 : 3476 : Chapter 001

A hadith like this has been narrated on the authority of 'Ubaidullah, but he made no mention of the words of Ubaidullah that he said to Nafi'.

009 : 3477 : Chapter 001

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife during the period of menses. 'Umar (Allah be pleased with him) asked Allah's Apostle (may peace be upon him), and he commanded him ('Abdullah b. 'Umar) to have her back and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, then divorce her (finally) before touching her (having a sexual intercourse with her), for that is the prescribed period which Allah commanded (to be kept in view) for divorcing the women. When Ibn 'Umar (Allah be pleased with them) was asked about the person who divorces his wife in the state of menses, he said: If you pronounced one divorce or two, Allah's Messenger (may peace be upon him) had commanded him to take her back, and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, and then divorce her (finally) before touching her (having a sexual intercourse with her); and if you have pronounced (three divorces at one and the same time) you have in fact disobeyed your Lord with regard to what He commanded you about divorcing your wife. But she is however (finally separated from you).

009 : 3478 : Chapter 001

Abdullah b. 'Umar (Allah be pleased with them) reported: I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle (may peace be upon him) and he was enraged and he said: Command him to take her back until she enters the second ensuing menses other than the one in which he divorced her and in case he deems proper to divorce her, he should pronounce divorce (finally) before touching her (in the period) when she is purified of her menses, and that is the prescribed period in regard to divorce as Allah has commanded. 'Abdullah made a pronouncement of one divorce and it was counted in case of divorce. 'Abdullah took her back as Allah's Messenger (may peace be upon him) had commanded him. A hadith like this was reported on the authority of Zuhri with the same chain of narrators. Ibn Umar (Allah be pleased with them), however, said: I took her back, and counted this pronouncement of divorce (as valid) with which I divorced her.

009 : 3479 : Chapter 001

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle (may peace be upon him) and he said: Command him to take her back, then divorce her when she is pure or she is pregnant.

009 : 3480 : Chapter 001

Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in her menses. 'Umar (Allah be pleased with him) asked Allah's Apostle (may peace be upon him) about that, and he said: Command him to take her back until she is pure and then she enters the second menses and then becomes pure. Then either divorce her (finally) or retain her.

009 : 3481 : Chapter 001

Ibn Sirin reported: One who was blameless (as a narrator) narrated to me for twenty years that Ibn 'Umar (Allah be pleased with him) pronounced three divorces to his wife while she was in the state of menses. He was commanded to take her back. I neither blamed them (the narrators) nor recognised the hadith (to be perfectly genuine) until I met Abu Ghallab Yunus b. Jubair al-Bahili and he was very authentic, and he narrated to me that he had asked Ibn 'Umar (Allah be pleased with there) and he narrated it to him that he made one pronouncement of divorce to his wife as she was in the state of menses, but he was commanded to take her back. I said: Was it counted (as one pronouncement)?He said: Why not, was I helpless or foolish?

009 : 3482 : Chapter 001

A hadith like this has been transmitted on the authority of Ayyub with a slight variation of words.

009 : 3483 : Chapter 001

Ayyub reported a hadith like this with the same chain of narrators and he said: Umar (Allah be pleased with him) asked Allah's Apostle (may peace be upon him) about it and

he commanded him that he should take her back until she is divorced in the state of purity without having a sexual intercourse with her, and said: Divorce her in the beginning of her 'Idda or her 'Idda commences.

009 : 3484 : Chapter 001

Yunus b. Jubair reported: I said to Ibn 'Umar (Allah be pleased with them): A person divorced his wife while she was in the state of menses, whereupon he said: Do you know 'Abdullah b. Umar (Allah be pleased with them), for he divorced his wife in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle (may peace be upon him) and asked him, and he (the Holy Prophet) commanded him that he should take her back, and she started her 'Idda. I said to him: When a person divorces his wife, and she is in the state of menses, should that pronouncement of divorce be counted? He said: Why not, was he hopeless or foolish?

009 : 3485 : Chapter 001

Ibn 'Umar (Allah be pleased with them) reported: I divorced my wife while she was in the state of menses. 'Umar (Allah he pleased wish him) came to Allah's Apostle (may peace be upon him) and made mention of that to him, whereupon Allah's Apostle (may peace be upon him) told that be should take her back, and when she is pure he may divorce her, if he would so wish. I (one of the narrators) said to Ibn 'Umar (Allah be pleased with them): Did you count (this pronouncement of divorce) in her case? He said: What (after all) prevents him from doing so? Do you find him (Ibn Umar) either helpless or foolish?

009 : 3486 : Chapter 001

Anas b. Sirin reported: I asked Ibn 'Umar (Allah be pleased with them) about the woman whom he had divorced. He said: I divorced her while she was in the state of menses. It was mentioned to 'Umar (Allah be pleased with him) and he then made a mention of that to Allah's Apostle (may peace be upon him), whereupon he said: Command him to take her back and when the period of menses is over, then (he may divorce her in the state of her purity. He (Ibn Umar) said: So I took her back, then divorced her in her purity. I (the narrator) said: Did you count that divorce which you pronounced in the state of menses? He said: Why should I not have counted that? Was I helpless or foolish?

009 : 3487 : Chapter 001

Anas b. Sirin reported that he had heard Ibn 'Umar (Allah be pleased with them) as saying. I divorced my wife while she was in the state of menses. 'Umar (Allah be pleased with him) came to Allah's Apostle (may peace be upon him) and informed him about it, whereupon he (Allah's Apostle) said: Command him to take her back and when she is pure, then divorce her. I said to Ibn 'Umar Allah be pleased with them): Did you count that pronouncement of divorce? He said: Why not? This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with a slight variation in wording.

009 : 3488 : Chapter 001

Ibn Tawus narrated on the authority of his father that Ibn 'Umar (Allah be pleased with them) was asked about the person who divorced his wife in the state of menses, whereupon he said: Do you know 'Abdullah b. Umar? He said: Yes. He said: It was he who divorced his wife in the state of menses and 'Umar went to Allah's Apostle (may peace be upon him) and gave him this information. and he commanded him that he should take her back; and he (Abu Tawus) said: I did not hear any addition to this (hadith) from my father.

009 : 3489 : Chapter 001

Abu Zubair reported that he heard 'Abd al-Rahman b. Aiman (the freed slave of 'Azza) say that he asked Ibn 'Umar (Allah be pleased with them) and Abu Zubair heard: What is your opinion about the person who divorced his wife in the state of menses? Thereupon he said: Ibn Umar (Allah be pleased with them) divorced his wife during the lifetime of Allah's Messenger (may peace be upon him) while she was in the state of menses. Upon this Allah's Messenger (may peace be upon him) told him to take her back and so he took her back and he (further) said: When she is pure, then either divorce her or retain her. Ibn 'Umar (Allah be pleased with them) said that Allah's Apostle (may peace be upon him) then recited this verse: "O Apostle, when you divorce women, divorce them at the commencement of their prescribed period" (ixv 1).

009 : 3490 : Chapter 001

A hadith like this is reported on the same authority (but with this difference that the narrator) 'Abd al-Rahman b. Aiman (was mentioned) as the freed slave of 'Urwa (Imam Muslim said: He made a mistake who said that it was 'Urwa; it was in fact the freed slave of 'Azza.)

009 : 3491 : Chapter 002

Ibn 'Abbas (Allah be pleased with them) reported that the (pronouncement) of three divorces during the lifetime of Allah's Messenger (may peace be upon him) and that of Abu Bakr and two years of the caliphate of Umar (Allah be pleased with him) (was treated) as one. But Umar b. Khattab (Allah be pleased with him) said: Verily the people have begun to hasten in the matter in which they are required to observe respite. So if we had imposed this upon them, and he imposed it upon them.

009 : 3492 : Chapter 002

Abu Sahba' said to Ibn 'Abbas (Allah be pleased with them): Do you know that three (divorces) were treated as one during the lifetime of Allah's Apostle (may peace be upon him), and that of Abu Bakr, and during three (years) of the caliphate of Umar (Allah be pleased with him)? Ibn Abbas (Allah be pleased with them) said: Yes.

009 : 3493 : Chapter 002

Abu al-Sahba' said to Ibn 'Abbas: Enlighten us with your information whether the three divorces (pronounced at one and the same time) were not treated as one during the lifetime of Allah's Messenger (may peace be upon him) and Abu Bakr. He said: It was in fact so, but when during the caliphate of 'Umar (Allah be pleased with him) people began to pronounce divorce frequently, he allowed them to do so (to treat pronouncements of three divorces in a single breath as one).

009 : 3494 : Chapter 003

Ibn Abbas (Allah be pleased with them) reported about (declaring of one's woman) unlawful as an oath which must be atoned, and Ibn 'Abbas said: Verily, there is in the Messenger of Allah (may peace be upon him) a model pattern for you.

009 : 3495 : Chapter 003

Ibn Abbas (Allah be pleased with them) reported: When a man declares his wife unlawful for himself that is an oath which must be atoned, and he said: There is in the Messenger of Allah (may peace be upon him) a noble pattern for you.

009 : 3496 : Chapter 003

'Aisha (Allah be pleased with her) narrated that Allah's Apostle (may peace be upon him) used to spend time with Zainab daughter of Jahsh and drank honey at her house. She ('Aisha further) said: I and Hafsa agreed that one whom Allah's Apostle (may peace be upon him) would visit first should say: I notice that you have an odour of the Maghafir (gum of mimosa). He (the Holy Prophet) visited one of them and she said to him like this, whereupon he said: I have taken honey in the house of Zainab bint Jabsh and I will never do it again. It was at this (that the following verse was revealed): Why do you hold to be forbidden what Allah has made lawful for you... (up to). If you both ('Aisha and Hafsa) turn to Allah" up to: "And when the Holy Prophet confided an information to one of his wives" (lxvi. 3). This refers to his saying: But I have taken honey.

009 : 3497 : Chapter 003

'Aisha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) liked sweet (dish) and honey. After saying the afternoon prayer he used to visit his wives going close to them. So he went to Hafsa and stayed with her more than what was his usual stay. I ('Aisha) asked about that. It was said to me: A woman of her family had sent her a small vessel of honey as a gift, and she gave to Allah's Messenger (may peace be upon him) from that a drink. I said: By Allah, we would also contrive a device for him. I mentioned that to Sauda, and said: When he (Allah's Apostle) would visit you and draw close to you, say to him: Allah's Messenger, have you taken maghafir? And he would say to you: No. Then say to him: What is this odour? And Allah's Messenger (may peace be upon him) felt it very much that unpleasant odour should emit from him. So he would say to you: Hafsa has given me a drink of honey. Then you should say to him: The honey-bees might have sucked 'Urfut, and I would also say the same to him and. Safiyya, you should also say this. So when he (the Holy Prophet) came to Sauda, she said: By Him besides whom there is no god, it was under compulsion that I had decided to state that which you told me when he would be at a little distance at the door. So when Allah's Messenger (may peace be upon him) came near, she said: Messenger of Allah, did you eat Maghafir? He said: No. She (again) said: Then what is this odour? He said: Hafsa gave me honey to drink. She said: The honey-bee might have sucked 'Urfut. When he came to me I told him like this. He then visited Safiyya and she also said to him like this. When he (again) visited Hafsa, she said: Messenger of Allah, should I not give you that (drink)? He said: I do not need that. Sauda said: Hallowed be Allah, by Him we have (contrived) to make that (honey) unlawful for him. I said to her: Keep quiet. This hadith has been narrated on the authority of 'Urwa with the same chain of transmitters.

009 : 3498 : Chapter 004

'Aisha (Allah be pleased with her) reported: When the Messenger of Allah (may peace be upon him) was commanded to give option to his wives, he started it from me saying: I am going to mention to you a matter which you should not (decide) in haste until you have consulted your parents. She said that he already knew that my parents would never allow me to seek separation from him She said: Then he said: Allah, the Exalted and Glorious, said: Prophet, say to thy wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing; and if you desire Allah and His Messenger and the abode of the Hereafter, then Allah has prepared for the doers of good among you a great reward She is reported to have said: About what should I consult my parents, for I desire Allah and His Messenger and the abode of the Hereafter? She ('Aisha) said: Then all the wives of Allah's Messenger (may peace be upon him) did as I had done.

009 : 3499 : Chapter 004

'Aisha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) sought our permission when he had a (turn to spend) a day with (one of his wives) amongst us (whereas he wanted to visit his other wives too). It was after this that this verse was revealed: "Thou mayest put off whom thou pleasest of them, and take for thee whom thou pleasest" (xxxiii. 5). Mu'adha said to her: What did you say to Allah's Messenger (may peace be upon him) when he sought your permission? She said: I used to say: If it had the option in this I would not have (allowed anyone) to have precedence over me.

009 : 3500 : Chapter 004

'Aisha reported: Allah's Messenger (may peace be upon him) gave us the option (to get divorce) but we did not deem it as divorce.

009 : 3501 : Chapter 004

Masruq reported: I do not mind if I give option to my wife (to get divorce) once, hundred times, or thousand times after (knowing it) that she has chosen me (and would never seek divorce). I asked 'Aisha (Allah be pleased with her) (about it) and she said: Allah's Messenger (may peace be upon him) gave us the option, but did it imply divorce? (It was in fact not a divorce; it is effective when women actually avail themselves of it.)

009 : 3502 : Chapter 004

'Aisha reported that Allah's Messenger (may peace be upon him) gave option to his wives, but it was not a divorce.

009 : 3503 : Chapter 004

'Aisha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) gave us the option (to get divorce) and we chose him and he did not count it a divorce.

009 : 3504 : Chapter 004

'Aisha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) gave us the option (to get divorce), but me made a choice of him and he did not count anything (as divorce) in regard to us.

009 : 3505 : Chapter 004

A hadith like this has been transmitted on the authority of 'Aisha through another chain of narrators.

009 : 3506 : Chapter 004

Jabir b. 'Abdullah (Allah be pleased with them) reported: Abu Bakr (Allah be pleased with him) came and sought permission to see Allah's Messenger (may peace be upon him). He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle (may peace be upon him) sitting sad and silent with his wives around him. He (Hadrat 'Umar) said: I would say something which would make the Holy Prophet (may peace be upon him) laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and slapped her on her neck. Allah's Messenger (may peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'Aisha (Allah be pleased with her) and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her saying: You ask Allah's Messenger (may peace be upon him) which he does not possess. They said: By Allah, we do not ask Allah's Messenger

(may peace be upon him) for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him: "Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28). He then went first to 'Aisha (Allah be pleased with her) and said: I want to propound something to you, 'Aisha, but wish no hasty reply before you consult your parents. She said: Messenger of Allah, what is that?He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said He replied: Not one of them will ask me without my informing her. God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy.

009 : 3507 : Chapter 005

'Aisha,daughter of Abu Bakr, and Hafsa who had prevailed upon all the wives of Allah's Prophet (way peace be upon him) for (pressing them for mote money). I said: Messenger of Allah, have you divorced them? He said: No. I said: Messenger of Allah, I entered the mosque and found the Muslims playing with pebbles (absorbed in thought) and saying: Allah's Messenger has divorced his wives. Should I get down and inform there that you have not divorced them? He said: Yes, if you so like. And I went on talking to him until I (found) the signs of anger disappeared on his face and (his seriousness was changed to a happy mood and as a result thereof) his face had the natural tranquillity upon it and he laughed and his teeth were the most charming (among the teeth) of all people. Then Allah's Apostle (may peace be upon him) climbed down and I also climbed down and catching hold of the wood of the palm-tree and Allah's Messenger (may peace be upon him) came down (with such ease) as if he was walking on the ground, not touching anything with his hand (to get support). I said: Messenger of Allah, you remained in your apartment for twenty-nine days. He said: (At times) the month consists of twenty-nine days. I stood at the door of the mosque and I called out at the top of my voice: The Messenger of Allah (may peace be upon him) has not divorced his wives (and it was on this occasion that this) verse was revealed: "And if any matter pertaining to peace or alarm comes within their ken, they broadcast it; whereas, if they would refer it to the Apostle and those who have been entrusted with authority amongst them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it" (iv 83). And it was I who understood this matter, and Allah revealed the verse pertaining to option (given to the Holy Prophet (may peace be upon him in regard to the retaining or divorcing of his wives).

009 : 3508 : Chapter 005

What makes you weep? I said: Messenger of Allah, the Khusrau and the Ceasars (spend their lives in) the midst of (luxuries), whereas you being Allah's Messenger (are leading your life in this poverty). Thereupon Allah's Messenger (may peace be upon him) said:

Don't you like that they should have riches of their world, and you have the Hereafter.

009 : 3509 : Chapter 005

Ibn Abbas (Allah be pleased with them) said: I came along with Umar until we reached Marr al-Zahran (the name of a place), and the rest of the hadith is the same as narrated by Sulaiman b. Bilal (except with) the variation (of words) that I said: (What) about these two women? He said: They were Hafsa and Umm Salama. And he made this addition: I came to the apartments and in every apartment there was (the noise) of weeping. And this addition was also made: And he (the Holy Prophet) had taken an oath of remaining away from them for a month, and when twenty-nine days had passed, he visited them.

009 : 3510 : Chapter 005

Ibn Abbas (Allah be pleased with them) is reported to have said: I intended to ask Umar about those two ladies who had pressed for (worldly riches) during the lifetime of the Holy Prophet (may peace be upon him), and I kept waiting for one year, but found no suitable opportunity with him until I happened to accompany him to Mecca. And as he reached Marr al Zahran he went away to answer the call of nature, and he said (to me): Bring me a jug of water, and I took that to him. After having answered the call of nature, as he came back, I began to pour water (over his hands and feet), and I remembered (this event of separation of Allah's Apostle [may peace be upon him] from his wives). So I said to him: Commander of the Faithful, who are the two ladies (who had pressed the Holy Prophet [may peace be upon him] for providing comforts of life) and I had not yet finished my talk when he said: They were 'Aisha and Hafsa.

009 : 3511 : Chapter 005

Ibn 'Abbas (Allah be pleased with them) reported. I had always been anxious to ask 'Umar (Allah be pleased with him) about the two ladies amongst the wives of Allah's Prophet (may peace be upon Lim) about whom Allah, the Exalted, said: "If you both turn in repentance to Allah, then indeed your hearts are inclined (to this)" (ixvi. 4), until 'Umar (Allah be pleased with him) set out for Hajj and I also went along with him. And as we were going along a path, 'Umar (Allah be pleased with him) went aside and I also went aside with him with a jug (of water). He answered the call of nature, and then came to me and I poured water over his hands and he performed ablution I said: Commander of the Faithful, who are the two ladies amongst the wives of Allah's Prophet (may peace be upon him) about whom Allah, the Exalted and Majestic, said: 'If you both turn to Allah in repentance, then indeed your heart are inclined to it"? 'Umar (Allah he pleased with him) said: How strange is it for you, Ibn 'Abbas! (Zuhri said: By Allah, he disliked what he

asked about, but did not keep it a secret.) He ('Umar) said: They are Hafsa and 'Aisha; and he then began to narrate the hadith and said: We were such people among the Quraish who dominated women, and as we reached Medina we found there people who were dominated by their women, and our women began to learn (the habits) of their women. He further said: And my house was situated in the suburb of medina in the tribe of Banu Umayya b. Zaid. One day I became angry with my wife and she retorted upon me. I did not like that she should retort upon me. She said: You disapprove of my retorting upon you By Allah, the wives of Allah's Apostle (may peace be upon him) retort upon him, and one of them detaches herself from him for the day until the night. So I ('Umar) went out and visited Hafsa and said: Do you retort upon Allah's Messenger (may peace be upon him)? She said: Yes. I said; Does any one of you detach herself from him from the day to the night? She said: Yes. He said: She who did like it amongst you in fact failed and incurred loss. Does everyone amongst you not fear the wrath of Allah upon her due to the wrath of His Messenger (may peace be upon him), and (as a result thereof) she may perish? So do not retort upon Allah's Messenger (may peace be upon him) and do not ask him for anything, but ask me that which you desire, (and the frank behaviour) of your companion may not mislead you, if she is more graceful and is dearer to Allah's Messenger (may peace be upon him) than you (meaning 'Aisha) (Allah be pleased with her). He (Hadrat 'Umar further) said: I had a companion from the Ansar and, we used to remain in the company of the Messenger (may peace be upon him) turn by turn. He remained there for a day while I remained there on the other day, and he brought me the news about the revelation and other (matter), and I brought him (the news) like this. And we discussed that the Ghassanids were shoeing the horses in order to attack us. The companion once attended (the Apostle) and then came to me at night and knocked at my door and called me, and I came out to him, and he said: A matter of great importance has happened. I said: What is that? Have the Ghassanids come? He said: No, but even more serious and more significant than that: the Holy Prophet (may peace be upon him) has divorced his wives. I said: Hafsa has failed and has incurred loss and I feared that it would happen. When it was dawn I observed the dawn prayer and dressed myself, and then came there (in the house of the Holy Prophet) and visited Hafsa, and she was weeping. I said: Has Allah's Messenger (may peace be upon him) divorced you (all)?She said: I do not know. He has, however, separated himself in his attic. I came to a black servant and said to him: Seek permission for 'Umar. He went in and then came to me and said: I made mention of you to him, but he kept quiet. I then went to the pulpit and sat there, and there was a group of people sitting by it and some of then were weeping. I sat there for some time, until I was overpowered (by that very idea) which was in my mind. I then came back to the boy and said to him: Seek permission for Umar. He went in and came to me and said: I made mention of you to him but he kept quiet. I was about to turn back when the boy called me and said: Go in; permission has been granted to you. I went in and greeted Allah's Messenger (may peace be upon him) and he was reclining against the couch of mat and it had left its marks upon his side. I said: Messenger of Allah, have you divorced your wives? He raised his head towards me and said: No. I said: Allah is the Greatest. Messenger of Allah, I wish if you had seen how we the people of Quraish had domination over women but when we came to Medina we found people whom their women dominated. So our women began to learn from their women. One day I became angry with my wife and she began to retort upon me. I did not approve that she should

retort upon me. She said: You do not like that I should retort upon you, but, by Allah. the wives of Allah's Apostle (may peace be upon him) retort upon him and any one of them separates herself from him for a day until night. I said: He who did that amongst them in fact failed and incurred loss. Does any of them feel sate from the wrath of Allah upon her due to the wrath of Allah's Messenger (may peace be upon him), and she has certainly perished. Allah's Messenger (may peace be upon him) smiled, I said: Messenger of Allah, I visited Hafsa and said: (The behaviour) of your companion ('Aisha) may not mislead you, If she is more graceful than you and is dearer to Allah's Messenger (may peace be upon him) than you. Allah's Messenger (may peace be upon him) smiled for the second time. I said: Allah's Messenger, way I talk to you about agreeable things? He said: Yes. I sat down and lifted my head (to see things) in the house and, by Allah, I did not see anything significant besides three hides. I said: Messenger of Allah, supplicate the Lord that He should make (life) prosperous for your Ummah as He has made plentiful for the people of Persia and Rome (in spite of the fact) that they do no, worship Allah, the Exalted and Majestic, whereupon he (Allah's Messenger) sat up an I then said: Ibn Khattab, do you doubt that they are a nation whom their nice things have been given immediately in the life of this world. I said: Allah's Messenger! seek pardon for me. And he (Allah's Messenger) had taken an oath that he would not visit them for a month due to extreme annoyance with them until Allah showed His displeasure to him (Allah's Messenger). Zuhri said: 'Urwa informed me that 'Aisha (Allah be pleased with her) said: When twenty-nine nights were over, Allah's Messenger (may peace be upon him) visited me, and he began (his visit) with me. I said: Messenger of Allah, you had taken an oath that you would not visit us for a month, while you have visited after I have counted only twenty-nine (nights). Thereupon he said: The month may also be of twenty-nine (days). He then said: 'Aisha, I am going to talk to you about a matter, and you should not be hasty in it (and do not give your final decision) until you have consulted your parents. He then recited this verse to me: "O Prophet, say to your wives" till he reached "mighty reward" (xxxiii. 28). 'Aisha (Allah be pleased with her) said: By Allah, he knew that my parents would not allow me to separate from him. I said: Is there any need to consult my parents in this matter? I in fact choose Allah and His Messenger (may peace be upon him) and the abode in the Hereafter. Ma'mar said: Ayyub reported to me that 'Aisha said: Don't inform your wives that I have chosen you, whereupon Allah's Apostle (may peace be upon him) said: Verily Allah has sent me as a conveyer of message, and He has not sent me as a source of hardship (to others). Qatada said: "Saghat qulubukum" means "Your hearts have inclined."

009 : 3512 : Chapter 006

Fatima bint Qais reported that Abu 'Amr b. Hafs divorced her absolutely when he was away from home, and he sent his agent to her with some barley. She was displeased with him and when he said: I swear by Allah that you have no claim on us, she went to Allah's Messenger (may peace be upon him) and mentioned that to him. He said: There is no maintenance due to you from him, and he commanded her to spend the 'Idda in the house of Umm Sharik, but then said: That is a woman whom my companions visit. So better

spend this period in the house of Ibn Umm Maktum, for he is a blind man and yon can put off your garments. And when the 'Idda is over, inform me. She said: When my period of 'Idda was over, I mentioned to him that Mu'awiya b. Abu Sufyan and Jahm had sent proposal of marriage to me, whereupon Allah's Messenger (may peace be upon him) said: As for Abu Jahm, he does not put down his staff from his shoulder, and as for Mu'awiya, he is a poor man having no property; marry Usama b. Zaid.I objected to him, but he again said: Marry Usama; so I married him. Allah blessed there in and I was envied (by others).

009 : 3513 : Chapter 006

Fatima bint Qais reported that her husband divorced her during the life time of Allah's Prophet (may peace be upon him) and gave her a meagre maintenance allowance. When she saw that, she said: By Allah, I will inform Allah's Messenger (may peace be upon him), and if maintenance allowance is due to me then I will accept that which will suffice me, and if it is not due to me, I will not accept anything from him. She said: I made a mention of that to Allah's Messenger (may peace be upon him) and he said: There is neither maintenance allowance for you nor lodging.

009 : 3514 : Chapter 006

Fatima bint Qais reported that her husband al-Makhzulmi divorced her and refused to pay her maintenance allowance. So she came to Allah's Messenger (may peace he upon him) and informed him, whereupon he said: There is no maintenance allowance for you, and you better go to the house of Ibn Umm Maktum and live with him for he is a blind man and you can put off your clothes in his house (i.e. you shall not face much difficulty in observing purdah there).

009 : 3515 : Chapter 006

Abu Salama reported that Fatima bint Qais, the sister of al-Dahhak b. Qais informed him that Abu Hafs b. Mughira al-Makhzumi divorced her three times and then he proceeded on to the Yemen. The members of his family said to her: There is no maintenance allowance due to you from us. Khalid b. Walid along with a group of persons visited Allah's Messenger (may peace be upon him) in the house of Maimuna and they said: Abu Hafs has divorced his wife with three pronouncements; is there any maintenance allowance due to her? Thereupon Allah's Messenger (may peace be upon him) said: No maintenance allowance is due to her, but she is required to spend the 'Idda; and he sent her the message that she should not be hasty in making a decision about herself and commanded her to move to the house of Umm Sharik, and then sent her the message that as the first immigrants (frequently) visit the house of Umm Sharik, she should better go to

the house of Ibn Umm Maktum, the blind, (and further said: In case you put off your head-dress, he (Ibn Umm Makhtum) will not see you. So she went to his house, and when the 'Idda was over, Allah's Messenger (may peace be upon him) married her to Usama b. Zaid b. Haritha.

009 : 3516 : Chapter 006

Fatima bint Qais reported: I had been married to a person from Banu Makhzum and he divorced me with irrevocable divorce. I sent a message to his family asking for maintenance allowance, and the rest of the hadith has been transmitted with a slight change of words.

009 : 3517 : Chapter 006

Fatima bint Qais (Allah be pleased with her) reported that she had been married to Abu 'Amr b. Hafs b. al-Mughira and he divorced her with three pronouncements. She stated that she went to Allah's Messenger (may peace be upon him) asking him about abandoning that house. He commanded her to move to the house of Ibn Umm Maktum, the blind. Marwan refused to testify the divorced woman abandoning her house (before the 'Idda was over). 'Urwa said that 'Aisha objected to (the words of) Fatima bint Qais. This hadith has been transmitted through another chain of narrators.

009 : 3518 : Chapter 006

'Ubaidullah b. 'Abdullah b. 'Utba reported that 'Amr b. Hafs b. al-Mughira set out along with 'Ali b. Abi Talib (Allah be pleased with him) to the Yemen and sent to his wife the one pronouncement of divorce which was still left from the (irrevocable) divorce; and he commanded al-Harith b. Hisham and 'Ayyash b. Abu Rabi'a to give her maintenance allowance. They said to her: By Allah, there is no maintenance allowance for you, except in case you are pregnant. She came to Allah's Apostle (may peace he upon him) and mentioned their opinion to him, whereupon he said: There is no maintenance allowance for you. Then she sought permission to move (to another place), and he (the Holy Prophet) permitted her. She said: Allah's Messenger, where (should I go)?He said: To the house of Ibn Umm Maktum and, as he is blind, she could put off her garments in his presence and he would not see her. And when her 'Idda was over. Allah's Apostle (may peace be upon him) married her to Usama b. Zaid. Marwan (the governor of Medina) sent Qabisa b. Dhuwaib in order to ask her about this hadith, and she narrated it to him, whereupon Marwan said: We have not heard this hadith but from a woman. We would adopt a safe (path) where we found the people. Fatima said that when these words of, Marwan were conveyed to her. There is between me and you the word of Allah, the

Exalted and Majestic: Do "not turn them out of their houses. She asserted: This is in regard to the revocable divorce what new (turn can the event take) after three pronouncements (separation between irrevocable). Why do you say there is no maintenance allowance for her if she is not pregnant? Then on what ground do you restrain her?

009 : 3519 : Chapter 006

Sha'bi reported: I visited Fatima bint Qais and asked her about the verdict of Allah's Messenger (may peace be upon him) about (board and lodging during the 'Idda) and she said that her husband divorced her with an irrevocable divorce. She (further said): I contended with him before Allah's Messenger (may peace be upon him) about lodging and maintenance allowance, and she said: He did not provide me with any lodging or maintenance allowance, and he commanded me to spend the 'Idda in the house of Ibn Umm Maktum.

009 : 3520 : Chapter 006

A hadith like this has been transmitted on the authority of Hushaim through another chain of narrators.

009 : 3521 : Chapter 006

Sha'bi reported: We visited Fitima hint Qais and she served us fresh dates and a drink of barley flour, and I asked where should a woman who has been divorced by three pronouncements, spend the period of her 'Idda. She said: My husband divorced me with three pronouncements, and Allah's Apostle (may peace be upon him) permitted me to spend my 'Idda period in my family (with my parents).

009 : 3522 : Chapter 006

Fatima bint Qais (Allah be pleased with her) reported from Allah's Messenger (may peace be upon him) that there is no lodging and maintenance allowance for a woman who has been given irrevocable divorce.

009 : 3523 : Chapter 006

Fatima bint Qais (Allah be pleased with her) reported: My husband divorced me with three pronouncements. I decided to move (from his house to another place). So I came to Allah's Messenger (may peace be upon him), and he said: Move to the house of your cousin 'Amr b. Umm Maktum and spend your period of 'Idda there.

009 : 3524 : Chapter 006

Abu Ishaq reported: I was with al-Aswad b. Yazid sitting in the great mosque, and there was with us al-Sha'bi, and he narrated the narration of Fatima bint Qais (Allah be pleased with her) that Allah's Messenger (may peace be upon him) did not make any provision for lodging and maintenance allowance for her. Al-Aswad caught hold of some pebbles in his fist and he threw them towards him saying: Woe be to thee, you narrate like it, whereas Umar said: We cannot abandon the Book of Allah and the Sunnah of our Apostle (may peace be upon him) for the words of a woman. We do not know whether she remembers that or she forgets. For her, there is a provision of lodging and maintenance allowance. Allah, the Exalted and Majestic, said: "Turn them not from their houses nor should they themselves go forth unless they commit an open indecency" (lxv. 1).

009 : 3525 : Chapter 006

A hadith like this has been narrated on the authority of Ishaq with the same chain of transmitters.

009 : 3526 : Chapter 006

Fatima bint Qais (Allah be pleased with her) reported that her husband divorced her with three, pronouncements and Allah's Messenger (may peace be upon him) made no provision for her lodging and maintenance allowance. She (further said): Allah's Messenger (may peace be upon him) said to me: When your period of 'Idda is over, inform me. So I informed him. (By that time) Mu'awiya, Abu Jahm and Usama b. Zaid had given her the proposal of marriage. Allah's Messenger (may peace be upon him) said: So far as Mu'awiya is concerned, he is a poor man without any property. So far as Abu Jahm is concerned, he is a great beater of women, but Usama b. Zaid... She pointed with her hand (that she did not approve of the idea of marrying) Usama. But Allah's Messenger (may peace be upon him) said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him, and I became an object of envy.

009 : 3527 : Chapter 006

Fatima bint Qais (Allah be pleased with her) reported: My husband Abu 'Amr b. Hafs b. al-Mughira sent 'Ayyish b. Abu Rabi'a to me with a divorce, and he also sent through him five si's of dates and five si's of barley. I said: Is there no maintenance allowance for me but only this, and I cannot even spend my 'Idda period in your house? He said: No. She said: I dressed myself and came to Allah's Messenger (may peace be upon him). He said: How many pronouncements of divorce have been made for you? I said: Three. He said what he ('Ayyish b. Abu Rabi'a) had stated was true. There is no maintenance allowance for you. Spend 'Idda period in the house of your cousin, Ibn Umm Maktum. He is blind and you can put off your garment in his presence. And when you have spent your Idda period, you inform me. She said: Mu'awiya and Abu'l-Jahm (Allah be pleased with them) were among those who had given me the proposal of marriage. Thereupon Allah's Apostle (may peace be upon him) said: Mu'awiya is destitute and in poor condition and Abu'l-Jahm is very harsh with women (or he beats women, or like that), you should take Usama b. Zaid (as your husband).

009 : 3528 : Chapter 006

Abu Bakr b. Abu'l-Jahm reported: I and Abu Salama b 'Abd al-Rahman came to fatima bint Qais (Al!ah be pleased with her) and asked her (about divorce, etc.). She said: I was the wife of Abu 'Amr b. Hafs b. al-Mughira, and he set out to join the battle of Najran. The rest of the hadith is the same, but he made this addition: "She said: I married him and Allah honoured me on account of Ibn Zaid and Allah favoured me because of him."

009 : 3529 : Chapter 006

Abu Bakr reported: I and Abu Salama came to Fatima bint Qais (Allah be pleased with her) during the time of Ibn Zubair (Allah be pleased with him) and she narrated to us that her husband gave her an irrevocable divorce. (The rest of the hadith is the same.)

009 : 3530 : Chapter 006

Fatima bint Qais (Allah be pleased with her) reported: My husband divorced me with three pronouncements and Allah's Messenger (may peace be upon him) made no provision for lodging and maintenance allowance.

009 : 3531 : Chapter 006

Hisham reported on the authority of his father that Yahya b. Sa'id b. al-'As married the daughter of 'Abd al-Rahman b. al-Hakam, and he divorced her and he turned her out from his house. 'Urwa (Allah be -pleased with him) criticised this (action) of theirs (the members of the family of her in-laws). They said: Verily, Fatima too went out (of her in-laws' house). 'Urwa said: I came to 'Aisha (Allah be pleased with her) and told her about it and she said: There is no good for Fatima bint Qais (Allah be pleased with her) in making mention of it.

009 : 3532 : Chapter 006

Fatima bint Qais (Allah be pleased with her) reported that she said: Allah's Messenger, my husband has divorcee me with three pronouncements and I am afraid that I may be put to hardship, and so he commanded her and so she moved (to another house).

009 : 3533 : Chapter 006

'Aisha (Allah be pleased with her) said: It is no good for Fatima to make mention of it i.e. her statement: " There is no lodging and maintenance allowance (for the divorced women)."

009 : 3534 : Chapter 006

Ibn al-Qasim narrated on the authority of his father that 'Urwa b. Zubair (Allah be pleased with him) said to 'Aisha (Allah be pleased with her): Didn't you see that such and such daughter of al-Hakam was divorced by her husband with an irrevocable divorce, and she left (the house of her husband)? Thereupon 'Aisha (Allah be pleased with her) said: It was bad that she did. He (Urwa) said: Have you not heard the words of Fatima? Thereupon she said: There if no good for her in making mention of it.

009 : 3535 : Chapter 007

Jabir b. 'Abdullah (Allah be pleased with them) reported: My maternal aunt was divorced, and she intended to pluck her dates. A person scolded her for having come out (during the period of 'Idda). She came to Allah's Prophet (may peace be upon him.) and he said: Certainly you can pluck (dates) from your palm trees, for perhaps you may give charity or do an act of kindness.

009 : 3536 : Chapter 008

'Ubaidullah b. 'Abdullah b. 'Utba (b. Mas'ud) reported that his father wrote to Umar b. 'Abdullah b al Arqam al-Zuhri that he would go to Subai'ah bint al-Hirith al-Aslamiyya (Allah be pleased with her) and ask her about a verdict from him which Allah's Messenger (may peace be upon him) gave her when she had asked that from him (in regard to the termination of 'Idda at the birth of a child) 'Umar b. Abdullah wrote to 'Abdullah b. 'Utba informing him that Subai'ah had told him that she had been married to Sa'd b. Khaula and he belonged to the tribe of Amir b. Lu'ayy, and was one of those who participated in the Battle of Badr, and he died in the Farewell Pilgrimage and she had been in the family way at that time. And much time had not elapsed that she gave birth to a child after his death and when she was free from the effects of childbirth she embellished herself for those who had to give proposals of marriage. Abd al-Sunabil b. Ba'kak (from Banu 'Abd al-Dar) came to her and said: What is this that I see you embellished ; perhaps you are inclined to marry, By Allah, you cannot marry unless four months and ten days (of 'Idda are passed). When he said that. I dressed myself, and as it was evening I came to Allah's Messenger (may peace be upon him) and asked him about it, and he gave me a religious verdict that I was allowed to marry when I had given birth to a child and asked me to marry if I so liked. Ibn Shihab said: I do not find any harm fur her in marrying when she has given birth to a child even when she is bleeding (after the birth of the child) except that her husband should not go near her until she is purified.

009 : 3537 : Chapter 008

Abu Salama b. 'Abd al-Rahman and Ibn 'Abbas.(Allah be pleased with them) got together in the house of Abu Huraira (Allah be pleased with him) and began to discuss about the woman who gave birth to a child a few nights after the death of her husband. Ibn 'Abbas (Allah be pleased with then)) said: Her 'Idda is that period which is longer of the two (between four months and ten days and the birth of the child, whichever is longer). AbuSalama, however said: Her period of 'Idda is over (with the birth of the child), and they were contending with each other over this issue, whereupon Abu Huraira (Allah be pleased with him) said: I subscribe (to the view) held by my nephew (i.e. Abu Salama). They sent Kuraib (the freed slave of Ibn 'Abbas) to Umm Salama to ask her about it. He came (back) to them and informed them that Umm Salama (Allah be pleased with her) said that Subai'ah al-Aslamiyya gave birth to a child after the death of her husband when the few flights (had hardly) passed and she made mention of that to Allah's Messenger (may peace be upon him) and he commanded her to marry.

009 : 3538 : Chapter 008

This hadith has been narrated with the same chain of transmitters except with a small change of words (and that is): They sent him to Umm Salama, but no mention was made of Kuraib.

009 : 3539 : Chapter 009

Zainab (bint Abu Salama) (Allah be pleased with her) reported: I went to Umm Habiba, the wife of Allah's Apostle (may peace be upon him), when her father Abu Sufyan had died. Umm Habiba sent for a perfume having yellowness in it or something else like it, and she applied it to a girl and then rubbed it on her cheeks and then said: By Allah, I need no perfume but for the fact that I heard Allah's Messenger (may peace be upon him) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn for the dead beyond three days, but (in case of the death) of the husband it is permissible for four months and ten days." Zainab said: I then visited Zainab hint Jahsh (Allah be pleased with her) when her brother died and she sent for perfume and applied it and then said: By Allah, I don't feel any need for the perfume but that I heard Allah's Messenger (may peace be upon him) say on the pulpit: "It is not permissible for a woman believing in Allah and the Hereafter to mourn the dead beyond three days except in case of her husband (for whom she can mourn) for four months and ten days." Zainab (Allah be pleased with her) said: I heard my mother Umm Salama (Allah be pleased with her) as saying: A woman came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger. I have a daughter whose husband has died and there has developed some trouble in her eye; should we apply collyrium to it? Thereupon Allah's Messenger (may peace be upon him) said: No (repeating it twice or thrice, saying only ,NO" all the time). Then he said: It is only four mouths and ten days, whereas in the pre islamic period none of you threw away the dung until one year had passed. Humaid said: I said to Zainab: What is this throwing of dung until a year is passed? Zainab said: When the husband of a woman died, she went into a hut and put on her worst clothes, and did not apply perfume or something like it until a year was over. Then an animal like a donkey, or a goat, or a bird was brought to her and she rubbed her hand over it, and it so happened that one on which she rubbed her hand died. She then came out of her house and she was given dung and she threw it and then she made use of anything like perfume or something else as she liked.

009 : 3540 : Chapter 009

Zainab bint Umm Salama (Allah be pleased with her) reported that a relative of Umm Habiba (Allah he pleased with her) died. She sent for a yellow (perfume) and applied that to her forearm and said: I, am doing it, for I have heard Allah's Messenger (may peace be upon him) saying: It is not permissible for a woman believing in Allah and the Hereafter

to mourn beyond three days except the husband (for whom she can mourn) for four months and ten days, This hadith was narrated by Zainab from her mother and from Zainab, the wife of Allah's Apostle (may peace be upon him), or from some other lady from among the wives of the Prophet (may peace be upon him).

009 : 3541 : Chapter 009

Zainab bint Umm Salama (Allah be pleased with her) reported on the authority of her mother that a woman lost her husband. (As her eyes were ailing) they (her kith and kin) entertained fear about her eyes, so they came to Allah's Apostle (may peace be upon him) and sought permission for the use of collyrium, whereupon Allah's Messenger (may peace be upon him) said: One among you used to spend one year in a dungeon dressed in worst clothes. (And at the end of this period) she threw dung at the dog which happened to pass that way and then she came out (of her 'Idda). Can't she (wait) even for four months and ten days?

009 : 3542 : Chapter 009

Humaid b. Nafi' narrated two traditions from Umm Salama dealing with collyrium and the other hadith from the wives of Allah's Prophet (may peace be upon him) except with this that no mention was made of Zainab.

009 : 3543 : Chapter 009

Zainab bint Abu Salama reported: Umm Salama and Umm Habiba (Allah be pleased with them) were talking with each other (and saying) that a woman came to Allah's Messenger (may peace be upon him) and mentioned to him that her daughter had lost her husband, and her eyes were sore and she wanted to use collyrium, whereupon Allah's Messenger (may peace be upon him) said: One among you used to throw dung at the end of a year, and now (this abstinence from adornment) is only for four months and ten days.

009 : 3544 : Chapter 009

Zainab bint Abu Salama reported that when the news of the death of Abu Safyan came to Umm Habiba she sent for yellow (perfume) on the third day and rubbed it on her forearms and on her cheeks and said: I had in fact no need of it, but I heard Allah's Messenger (may peace be upon him) as saying: It is not permissible for the women believing in Allah and the Hereafter to abstain from adornment beyond three days except

(at the death of) husband (in which case she must abstain from adornment) for four months and ten days.

009 : 3545 : Chapter 009

Safiyya bint Abu 'Ubaid reported on the authority of Hafsa or 'Aisha (Allah be pleased with them) or from both of them that Allah's Messenger (may peace he upon him) said: It is not permissible for a woman believing in Allah and the Hereafter (or believing in Allah and His Messenger) that she should observe mourning for the dead beyond three days except in case of her husband.

009 : 3546 : Chapter 009

A hadith like this is transmitted on the authority of Nafi'

009 : 3547 : Chapter 009

Safiyya bint Abu 'Ubaid reported that she heard Hafsa daughter of Umar (Allah be pleased with them), (and) wife of Allah's Prophet (may peace be upon him), narrating a hadith like this from Allah's Apostle (may peace be upon him), and she made this addition: "She should abstain from adorning herself (in case of the death of her husband) for four months and ten days."

009 : 3548 : Chapter 009

Safiyya bint Abu 'Ubaid narrated this tradition of Allah's Prophet (may peace be upon him) on the authority of some wives of Allah's Apostle (may peace be upon him)

009 : 3549 : Chapter 009

'Aisha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: It is not permissible for a woman believing in Allah and the Hereafter to observe mourning on the dead for more than three (days), except in case of her husband.

009 : 3550 : Chapter 009

Umm 'Atiyya (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) had said: A woman must not observe mourning for one who had died for more than three (days) except for four months and ten days in the case of her husband and she must not wear a dyed garment except one of the types made of dyed yarn, or apply collyrium, or touch perfume except a little perfume or incense, when she has been purified after her courses.

009 : 3551 : Chapter 009

A hadith like this has been narrated on the authority of Hisham with the same chain of narrators but with a slight variation of words.

009 : 3552 : Chapter 009

Umm 'Atiyya ('Allah be pleased with her) said: We were forbidden to observe mourning for the dead beyond three days except in the case of husband (where it is permissible) for four months and ten days, and (that during this period) we should neither use collyrium nor touch perfume, nor wear dyed clothes, but concession was given to a woman when one of us was purified of our courses to make use of a little incense or scent.

009 : 3553 : Chapter 010

Sahl b. Sa'd al-Sa'idi reported that 'Uwaimir al-'Ajlani came to 'Asim b. 'Adi al-Ansari and said to him. Tell me about a person who finds a man with his wife; should he kill him, and be killed In retaliation; or how should he act? 'Asim, ask for me (religious verdict about it) from Allah's Messenger (may peace be upon him). So 'Asim asked Allah's Messenger (may peace be upon him) and he did not like this question and he disapproved of it so much that 'Asim felt aggrieved at what he had heard from Allah's Messenger (may peace be upon him). When 'Asim came back to his family, 'Uwaimir came to him and said: 'Asim, what did Allah's Messenger (may peace be upon him) say to you? 'Asim said to 'Uwaimir: You did not bring something good. Allah's Messenger (may peace be upon him) did not like this religious verdict that I sought from him. 'Uwaimir said: By Allah, I will not rest until I have asked him about it. 'Uwaimir proceeded until he came to Allah's Messenger (may peace be upon him) as he was sitting amidst people, and said: Messenger of Allah, tell me about a person who found a man with his wife. Should he kill him, and then you would kill him, or how should he act? Thereupon Allah's Messenger (may peace be upon him) said: (Verses) have been revealed concerning you and your wife; so go and bring her. Sahl said that they both invoked curses (and further

said): I was along with people in the company of Allah's Messenger (may peace be upon him). And when they had finished, Uwaimir said: Allah's Messenger, I shall have told a lie against her if I keep her (now). So he divorced her with three pronouncements before Allah's Messenger (may peace be upon him) had commanded him. Ibn Shihab said: Subsequently that was the practice of invokers of curses (al Mutala'inain)

009 : 3554 : Chapter 010

Sahl b. Sa'd reported... 'Uwaimir al-Ansari (Allah be pleased with him) from Banu'l-'Ajlan came to 'Asim b. 'Adi (Allah be pleased with him) the remaining part of the hadith is the same and it was also recorded in it: "And subsequently the separation became the practice of al-Mutala'inain." And this addition was also made: "She was pregnant and her son was ascribed to her, and it became customary that such (a son) would inherit her and she would inherit him in the share prescribed by Allah for her.

009 : 3555 : Chapter 010

Ibn Shihab narrated about the invokers of curses and the practice of (li'an) based on the authority of Sahl b. Sa'd, of the tribe of Sa'ida, that a person from the Ansar came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, tell me about the person who found a man with his wife. The remaining part of the hadith is the same (but) with this addition: They invoked curses in the mosque and I was present there. And he narrated in the hadith: He divorced her with three pronouncements before Allah's Messenger (may peace be upon him) commanded him (to get separation). He separated from her in the presence of Allah's Apostle (may peace be upon him), whereupon he said: There is a separation between the invokers of curses.

009 : 3556 : Chapter 010

Sa'id b Jubair reported: I was asked about the invokers of curses during the reign of Mus'ab (b. Zubair) whether they could separate (themselves by this process). He said: I did not understand what to say. So I went to the house of Ibn 'Umar (Allah be pleased with them) in Mecca. I said to his servant: Seek permission for Me. He said that he (Ibn 'Umar) had been taking rest. He (Ibn 'Umar) heard my voice and said: Are you Ibn Jubair? I said: Yes. He said: Come in. By Allah, it must be some (great) need which has brought you here at this Hour. So I got in and found him lying on a blanket reclining against a pillow stuffed with fibres of date-palm. I said: O Abu'Abd al-Rahman, should there be separation between the invokers of curses? He said: Hallowed be Allah, yes, The first one who asked about it was so and so he said: Messenger of Allah, tell me If one of us finds his wife committing adultery: what should he do? If he talks, that is something

great, and if he keeps quiet that is also (something great) (which he cannot afford to do). Allah's Prophet (may peace be upon him) kept quiet (or some time). After some time he (that very person) came to him (Allah's Messenger) and said: I have been involved in that very cage about which I had asked you Allah the Exalted and Majestic then revealed (these) verses of Surah Nur: "Those who accuse their wives" (verse 6), and he (the Holy Prophet) recited them to him and admonished him, and exhorted him and informed him that the torment of the world is less painful than the torment of the Hereafter. He said: No, by Him Who sent you with Truth, I did not tell a lie against her. He (the Holy Prophet) then called her (the wife of that person who had accused her) and admonished her, and exhorted her, and informed her that the torment of this world is less painful than the torment of the Hereafter. She said: No, by Him Who sent thee with Truth, he is a liar, (it was) the man who started the swearing of oath and he swore in the name of Allah four times that he was among the truthful and at the fifth turn he said: Let there be curse of Allah upon him if he were among the liars. Then the woman was called and she swore four times in the name of Allah that he (her husband) was among the liars, and at the fifth time (she said): Let there be curse upon her if he were among the truthful. He (the Holy Prophet) then effected separation between the two. A hadith like this is narrated by Ibn Numair with a slight variation of words.

009 : 3557 : Chapter 010

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) saying to the invokers of curse: Your account is with Allah. One of you must be a liar. You have now no right over this woman. He said: Messenger of Allah, what about my wealth (dower that I paid her at the time of marriage)? He said: You have no claim to wealth. If you tell the truth, it (dower) is the recompense for your having had the right to intercourse with her, and if you tell a lie against her, it is still more remote from you than she is. Zuhair said in his narration: Sufyan reported to us on the authority of 'Amr that he had heard Sa'id b Jubair saying: I heard Ibn Umar (Allah be pleased with them) saying that Allah's Messenger (may peace be upon him) had said it.

009 : 3558 : Chapter 010

Ibn 'Umar (Allah be pleased with them) said that Allah's Messenger (may peace be upon him) effected separation between the two members of Banu al-'Ajlan, and said: Allah knows that one of you is a liar. Is there one to repent among you?

009 : 3559 : Chapter 010

Sa'id b. Jubair reported: I asked Ibn 'Umar (Allah be pleased with them) about invoking

curse (li'an), and he narrated Similarly from Allah's Apostle (may peace be upon him).

009 : 3560 : Chapter 010

Sa'id b. Jubair reported that Mus'ab b. Zubair did not effect separation between the Mutala'inain (invokers of curses). Sa'id said: It was mentioned to 'Abdullah b. Umar (Allah be pleased with them) and he said: Allah's Apostle (may peace be upon him) effected separation between the two members of Banu al-'Ajlan.

009 : 3561 : Chapter 010

Nafi' reported on the authority of Ibn Umar (Allah be pleased with them) that a person invoked curse on the wife during the lifetime of Allah s Messenger (may peace be upon him), so he effected separation between them and traced the lineage of the son to his mother.

009 : 3562 : Chapter 010

Ibn 'Umar (Allah be pleased with them) reported: Allah's Messenger (may peace be upon him) asked a person from the Anger and his wife to invoke curse (upon one another in order to testify to their truthfulness), and then effected separation between them.

009 : 3563 : Chapter 010

A hadith like this has been narrated on the authority of 'Ubaidulah with the same chain of transmitters.

009 : 3564 : Chapter 010

'Abdullah reported: We were on the night of Friday staying in the mosque when a person from the Ansar came there and said: If a person finds his woman along with a man, and he speaks about it, you would lash him, and if he kills, you will kill him, and if he keeps quiet he shall have to consume anger. By Allah, I will definitely ask about him from Allah's Messenger (may peace be upon him). On the following day he came to Allah's Messenger (may peace be upon him) and asked him thus: If a man were to find with his wife a man and if he were to talk about it, you would lash him; and if he killed, you

would kill him, and if he were to keep quiet, he would consume anger, whereupon he (the Holy Prophet) said: Allah, solve (this problem), and he began to supplicate (before Him), and then the verses pertaining to li'an were revealed: "Those who accuse their wives and have no witnesses except themselves" (xxiv. 6). The person was then put to test according to these verses in the presence of the people. There came he and his wife in the presence of Allah's Messenger (may peace be upon him), and they invoked curses (in order to testify their claim). The man swore four times in the name of Allah that he was one of the truthful and then invoked curse for the fifth time saying: Let there be curse of Allah upon him if he were among the liars. Then she began to invoke curse. Allah's Messenger (may peace be upon him) said to her: just wait (and curse after considering over it), but she refused and invoked curse and when she turned away, he (Allah's Apostle) said: It seems that this woman shall give birth to a curly-haired black child, And so she did gave birth to a curly-haired black child.

009 : 3565 : Chapter 010

A hadith like this is narrated on the authority of A'mash.

009 : 3566 : Chapter 010

Muhammad (one of the narrators) reported: I asked Anas b. Malik (Allah be pleased with him) knowing that he had a knowledge of (the case of li'an). He said: Hilal b. Umayya (Allah be pleased with him) accused his wife with the charge of fornication with Sharik b. Sahma, the brother of al-Bara'b Malik from the side of his mother. And he was the first person who invoked curse (li'an) in Islam. He in fact invoked curse upon her. Allah's Messenger (may peace be upon him) said: See to her if she gives birth to a white-complexioned child having dark hair and bright eyes; he must be the son of Hilal b. Umayya; and if she gives birth to a child with dark eyelids, curly hair and lean shanks, he must be the offspring of Sharik b. Sahma. He said: I was informed that she gave birth to a child having dark eyelids, curly hair and lean shanks.

009 : 3567 : Chapter 010

Ibn Abbas (Allah be pleased with them) reported: Mention was made of li'an in the presence of Allah's Messenger (may peace be upon him). And Asim b. 'Adi passed a remark about it and then turned away, and a man of his tribe came to him complaining that he had found a man with his wife, whereupon 'Asim said: I have been taken by my words. He took him to Allah's Messenger (may peace be upon him) and told him about the man whom he had found with his wife and this man was a lean, yellow-coloured man with lank hair, and the person who was accused of committing adultery with her (his

wife) had fleshy shanks, with wheat complexion and heavy bulk. Allah's Messenger (may peace be upon him) said: O Allah, make (this case) manifest. And as she gave birth to a child, whose face resembled that person about whom her husband had made mention that he had found her with, and Allah's Messenger (may peace be, upon him) had asked them to invoke curses. A person said to Ibn 'Abbas (Allah be pleased with him): Is she (that woman) about whom Allah's Messenger (may peace be upon him) (said): "If I were to stone anybody without evidence, I would have stoned her"? Ibn 'Abbas (Allah be pleased with him) said: No, it is not she. That woman was one who openly spread evil in society. This hadith has been narrated on the authority of Ibn 'Abbas (Allah be pleased with them) through another chain of transmitters with the addition of these words: 'With flesh, and curly tangled hair."

009 : 3568 : Chapter 010

'Abdullah b Shaddad reported that mention was made about the invokers of curses before Ibn 'Abbas (Allah be pleased with them). Ibn Shaddad said: Are these the two about whom Allah's Apostle (clay peace be upon him) said: "If I were to stone one without evidence, I would have definitely stoned her"? Ibn Abbas (Allah be pleased with them) said: She is not this woman; but she is the one who (committed adultery) openly.

009 : 3569 : Chapter 010

Abu Huraira (Allah be pleased with him) reported that Sa'd b. 'Ubada al-Ansari said: Messenger of Allah, tell the if a man finds his wife with another person, should he kill him? Allah's Messenger (may peace be upon him) said: No. Sa'd said: Why not? I swear by Him Who has honoured you with Truth. There upon Allah's Messenger (may peace be upon him) said: Listen to what your chief says.

009 : 3570 : Chapter 010

Abu Huraira (Allah be pleased with him) reported that Sa'd b. Ubada (Allah be pleased with him) said: Messenger of Allah, if I were to find with my wife a man, should I wait until I bring four witnesses? He said: Yes.

009 : 3571 : Chapter 010

Abu Huraira (Allah be pleased with him) reported that Sa'd b. Ubada (Allah be pleased with him) said: Messenger of Allah, if I were to find with my wife a man, should I not

touch him before bringing four witnesses? Allah's Messenger (may peace be upon him) said: Yes. He said: By no means. By Him Who has sent you with the Truth, I would hasten with my sword to him before that. Allah's Messenger (may peace be upon him) said: Listen to what your chief says. He is jealous of his honour, I am more jealous than he (is) and God is more jealous than I.

009 : 3572 : Chapter 010

AI-Mughira b. Shu'ba (Allah be pleased with him) reported that Sa'd b. 'Ubada (Allah be pleased with him) said: If I were to see a man with my wife, I would have struck him with the sword, and not with the flat part (side) of it. When Allah's Messenger (may peace be upon him) heard of that, he said: Are you surprised at Sa'd's jealousy of his honour? By Allah, I am more jealous of my honour than he, and Allah is more jealous than I. Because of His jealousy Allah has prohibited abomination, both open and secret And no person is more jealous of his honour than Allah, and no persons, is more fond of accepting an excuse than Allah, on account of which He has sent messengers, announcers of glad tidings and warners; and no one is more fond of praise than Allah on account of which Allah has promised Paradise.

009 : 3573 : Chapter 010

A hadith like this has been transmitted on the authority, of 'Abd al-Malik b. Umair with the same chain of narrators but with a slight change of words.

009 : 3574 : Chapter 010

Abu Huraira (Allah be pleased with him) reported: There came a person to the Holy Prophet (may peace he upon him)) from Banu Fazara and said: My wife has given birth to a child who is black, whereupon Allah's Apostle (may peace be upon him) said: Have you any camels? He said: Yes. He again said: What is this colour? He said: They are red. He said: Is there a dusky one among them? He said: Yes, there are dusky ones among them He said: How has it come about? He said: It is perhaps the strain to which it has reverted, whereupon he (the Holy Prophet) said: It is perhaps the strain to which he (the child) has reverted.

009 : 3575 : Chapter 010

This hadith has been narrated on the authority of Zuhri with the same chain of

transmitters. In the hadith transmitted on the authority of Ma'mar, the (words are): "Messenger of Allah, my wife has given birth to a dark-complexioned boy, and he at that time was intending to disown him." And this addition has been made at the end of the hadith: "He (the Holy Prophet) did not permit him to disown him."

009 : 3576 : Chapter 010

Abu Huraira (Allah be pleased with him) reported: A desert Arab came to Allah's Messenger (may peace be upon him) and said: My wife has given birth to a dark-complexioned child and I have disowned him. Thereupon Allah's Apostle (may peace be upon him) said: Have you any camels? He said: Yes. He said: What is their colour? He said? They are red. He said: Is there anyone dusky among them? He said: Yes. Allah's Messenger (may peace be upon him) said: How has it come about? He said: Messenger of Allah, it is perhaps due to the strain to which it has reverted, whereupon the Holy Prophet (may peace be upon him) said: It (the birth) of the black child may be due to the strain to which he (the child) might have reverted.

009 : 3577 : Chapter 010

A hadith like this has been narrated on the authority of Abu Huraira (Allah be pleased with him) through another chain of transmitters.

009 : 3578 : Chapter 011

Ibn Umar (Allah be pleased with them) reported Allah's Messenger may peace be upon him) as saying: If anyone emancipates his share in a slave and has enough money to pay the full price for him, a fair price for the slave should be fixed, his partners given their shares, and the slave be thus emancipated, otherwise he is emancipated only to the extent of the first man's share.

009 : 3579 : Chapter 011

This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters.

009 : 3580 : Chapter 011

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The slave who is jointly owned by two persons, and is emancipated by one of them, (this one) has liability (upon him to secure complete freedom for that slave).

009 : 3581 : Chapter 011

Abu Huraira (Allah be pleased with him) reported Allah's Prophet (may peace be upon him) as saying: If anyone emancipates a share in a slave, he is to be completely emancipated if he has money; but if he has none, the slave will be required to work to pay for his freedom, but must not be over-burdened.

009 : 3582 : Chapter 011

This hadith has been narrated on the authority of Sa'id b. Abu 'Aruba with the same chain of transmitters but with the addition: "If he (one of the joint owners emancipating the slave) has not (enough) money (to secure freedom for the other half) a fair price for the slave should be fixed, and he will be required to work to pay for his freedom, but must not be over-burdened.

009 : 3583 : Chapter 011

A hadith like this is reported on the authority of the same chain of transmitters but with a slight change of words.

009 : 3584 : Chapter 012

Ibn Umar reported that 'Aisha decided to buy a slave-girl and then set her free, but her masters said: We are prepared to sell her to you on the condition that her right of inheritance would vest with you. She (Hadrat 'Aisha) made a mention of that to Allah's Messenger (may peace be upon him) whereupon he said: This should not stand in your way. The right of inheritance vests in one who emancipates.

009 : 3585 : Chapter 012

'Aisha (Allah be pleased with her) reported that Barira came to her in order to seek her help in securing freedom, but she had (so far) paid nothing out of that sum stipulated in the contract. 'A'isba said to her. Go to your family (who owns you), and if they like that I should pay the amount (of the contract) on your behalf (for purchasing your freedom), then I shall have the right in your inheritance. (If they accepted it) I am prepared (to make this payment). Barira made a mention of that to the (members of) her family, but they refused and said: If she (Hadrat 'Aisha) wants to do good to You for the sake of Allah, she may do it, but the right of inheritance will be ours. She (Hadrat 'Aisha) made a mention of that to Allah's Messenger (may peace be upon him), and he said to her: Buy her, and emancipate her, for the right of inheritance vests with one who emancipates (the slave). Allah's Messenger, may peace be upon him) then stood up and said: What has happened to the people that they lay down conditions which are not (found) in the Book of Allah? And he who laid down a condition not found in the Book of Allah, that is not valid, even if it is laid down hundred times. The condition laid down by Allah is the most weighty and the most valid.

009 : 3586 : Chapter 012

'Aisha, the wife of Allah's Apostle (may peace be upon him), reported: Barira came to me and said: 'Aisha, I have entered into contract for securing freedom with my family (who owns me) for nine 'uqiyas (of silver), one 'uqiya every year The rest of the hadith is the same (but with this addition): "This (the problem of the right of inheritance) should not stand in your way. Buy her, and set her free. He said in a hadith: Allah's Messenger (may peace be upon him) stood up among men, extolled Allah, praised Him, and then said: "for....."

009 : 3587 : Chapter 012

'Aisha (Allah be pleased with her) reported: Barira came to me and said: My family (owners) have made contract with me (for granting freedom) for nine 'uqiyas (of silver) payable in nine years, one 'uqiya every year. Help me (in making this payment). I said to her: If your family so desires, I am prepared to make them the full payment in one instalment, and thus secure freedom for you, but the right of inheritance will vest in me, if I do so. She (Barira) made a mention of that to her family, but they refused (except) on the condition that the right of inheritance would vest in them. She came to me and made mention of if She ('Aisha) said: I scolded her. She (Barira) said: By Allah, it is not possible (they will never agree to it). And as she was saying it, Allah's messenger (may peace be upon him) heard, and he asked me, I informed him and he said: Buy her and emancipate her, and let the right of inheritance vest in them, for they cannot claim it (rightfully) since the right of inheritance vests with one who emancipates (the slave;

therefore, these people have no right to lay such false claims). And I did so. She ('Aisha) said: Then Allah's Messenger (may peace be upon him) delivered a sermon in the evening. He extolled Allah and praised Him with what He deserves, and then said afterwards,: What has happened to the people that they lay down conditions which are not found in the Book of Allah? And the condition which is not found in the Book of Allah is invalid, even if its number is one hundred. The Book of Allah is more true (than any other deed) and the condition laid down by Allah is more binding (than any other condition). What has happened to the people among you that someone among you says: "Emancipate so and so, but the right of inheritance vests in me"? Verily, the right of inheritance vests in one who emancipates.

009 : 3588 : Chapter 012

Hisham b. 'Urwa narrated a hadith like this with the same chain of transmitters except (with this change) that in the hadith transmitted on the authority of jartr (the words are): Her (Barira's) husband was a slave, so Allah's Messenger (may peace be upon him) gave her the option (either to retain her matrimonial relation with her husband or sever it off). She opted to break off (and secure freedom for her even from the matrimonial alliance). And if he were free he would not have given her the option. In the hadith narrated on the authority (of this chain of transmitters) these words are not found: Amma ba'du.

009 : 3589 : Chapter 012

'Abd al-Rahman b. al-Qasim reported on the authority of his father: 'Aisha (Allah be pleased with her) said: There were three issues which were clarified in case of Barira: her owners had decided to sell her on the condition that the right of her inheritance would vest with them. She ('Aisha) said: I made a mention of that to Allah's Apostle (may peace be upon him) and he said: Buy her and emancipate her, for verily the right of inheritance vests with one who emancipates. She said that she emancipated (her) and Allah's Messenger (may peace be upon him) gave her the option (either to retain her matrimonial alliance or break it after emancipation). She (taking advantage of the option) opted for herself (the severing of matrimonial alliance). 'Aisha said: The people used to give her charity and she gave us that as gift. I made a mention of it to Allah's Apostle (may peace be upon him), whereupon he said: That is charity for her but gift for you, so take that.

009 : 3590 : Chapter 012

'Aisha (Allah's be pleased with her) reported that she had bought Barira from the people of Ansar, but they laid down the condition that the right of inheritance (would vest in them), whereupon Allah's Messenger (may peace be upon him) said: The right of

inheritance vests with one who shows favour (who emancipates) and Allah's Messenger (may peace be upon him) gave her the choice (either to retain) her matrimonial alliance or break it). Her husband was a slave. She (Barira also) gave 'Aisha some meat as gift. Allah's Messenger (may peace be upon him) said: I wish you could prepare (cook) for us out of this meat. 'Aisha said, It has been given as charity to Barira, whereupon he said: That is charity for her and gift for us.

009 : 3591 : Chapter 012

'Aisha (Allah be pleased with her) reported: She wanted to buy Barira with a view to emancipating her. They (the sellers) laid down the condition that the right of inheritance would vest (with them). She (Hadrat 'Aisha) made a mention of that to Allah's Messenger (may peace be upon him), whereupon he said: Buy her and emancipate her for the right of inheritance vests with one who emancipates. Allah's Messenger (may peace be upon him) was given meat as gift. They (his Companions) said to Allah's Apostle (may peace be upon him): This was given as charity to Barira, whereupon he said: That is charity for her but gift for us. And she was given option (to retain her matrimonial alliance or to break it). Abd al-Rahman said: Her husband was a free man. Shu'ba said: I then asked him (one of the narrators) about Barira's husband (whether he had been a free mart or a slave), whereupon he said: I do not know.

009 : 3592 : Chapter 012

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

009 : 3593 : Chapter 012

'Aisha reported that the husband of Barira was a slave.

009 : 3594 : Chapter 012

'Aisha (Allah be pleased with her), the wife of Allah's Apostle (may Peace be upon him) said: Three are the Sunan (usages) (that we came to know in case of Bairara). She was given option in regard to her husband when she was emancipated. She was given meat as charity. Allah's Messenger (way peace be upon him) visited me when an earthen pot with meat in it was placed on the fire. He asked for food and be was given bread with ordinary meat (usually cooked in the) house. Thereupon he (Allah's Messenger) said: Don't I see

the earthen pot on fire with meat in it? They said: Yes. Allah's Messenger, there is meat in it which was given as charity to Barira. We did not deem it advisable that we should give you that to eat, whereupon he said: It is charity for her, but it is gift for us. Allah's Apostle (may peace be upon him) also said: The right of inheritance vests with one who emancipates.

009 : 3595 : Chapter 012

Abu Huraira (Allah be pleased with him) reported: 'Aisha (Allah be pleated with her) thought of buying a slave-girl and emancipating her, but her owners refused to (sell her but on the condition) that the right of inheritance would vest in them. She made a mention of that to Allah's Messenger (may peace be upon him) whereupon he said: Let this (condition) not stand in your way for the right of inheritance vests with one who emancipates.

009 : 3596 : Chapter 013

Ibn Umar (Allah be pleased with them) reported that Allah's Messenger (may peace he upon him) forbade the selling and making a gift of the right of inheritance of a slave. Imam Muslim said: All the persons depend upon Abdullah b. Dinar in regard to this hadith.

009 : 3597 : Chapter 013

This hadith has been narrated on the authority of Ibn 'Umar (Allah be pleased with them) through another chain of transmitters but with this change that in the hadith narrated by al-Thaqafi from Ubaidullah there is only a mention of selling (or right of inheritance, al-Wala') but not that of making a gift.

009 : 3598 : Chapter 014

Jabir b. Abdullah (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) made it obligatory for every tribe (the payment) of blood-wit; he then also made it explicit that it is not permissible for a Muslim to make himself the ally (of the slave emancipated by another) Muslim without his permission. He (the narrator further added): I was informed that he (the Holy Prophet) cursed the one who did that (and it was recorded) in his Sahifa (in a document).

009 : 3599 : Chapter 014

Abu Huraira (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: He who takes anyone as his ally without the consent of his previous master, there will be the curse of Allah and that of His angels upon him, and neither, any obligatory act of his nor the supererogatory one will be accepted (by Allah).

009 : 3600 : Chapter 014

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: He who took the freed slave as his ally without the consent of his previous master, there is upon him the curse of Allah and that of His angels and that of the whole mankind, and there will not be accepted from him his obligatory acts or supererogatory acts on the Day of Resurrection. This hadith is narrated through the same chain of transmitters, but with a slight change of words.

009 : 3601 : Chapter 014

Ibrahim al-Taimi reported on the authority of his father: 'Ali b. Abu Talib (Allah be pleased with him) addressed us and said: He who thinks that we (the members of the Prophet's family) read anything else besides the Book of Allah and this Sahifa (and he said that Sahifa was tied to the scabbard of the sword) tells a lie. (This Sahifa) contains (problems) pertaining to the ages of the camels and (the recompense) of the injuries, and it also records the words of the Prophet (may peace be upon him): Medina is a sacred territory from 'Ayr to Thaur (it is most probably Uhud). He who innovates (an act or practice) or gives protection to an innovator, there is a curse of Allah and that of His angels and that of the whole humanity upon him. Allah will not accept from him (as a recompense) any obligatory act or supererogatory act, and the responsibility of the Muslims is a joint responsibility; even the lowest in rank can undertake the responsibility (on behalf of others), and he who claims anyone else as his father besides his own father or makes one his ally other than the one (who freed him), there is a curse of Allah, that of His angels and that of the whole mankind upon him. Allah will not accept the obligatory act of the supererogatory act (as a recompense) from him.

009 : 3602 : Chapter 015

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: If anyone emancipates a Muslim slave, Allah will set free from Hell an

organ of his body for every organ of his (slave's) body.

009 : 3603 : Chapter 015

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who emancipates a slave, Allah will set free from Hell every limb (of his body) for every limb of his (slave's) body, even his private parts.

009 : 3604 : Chapter 015

Abu Huraira (Allah be pleased with him) reported: I heard Allah's Messenger (may peace be upon him) as saying: He who emancipates a believing slave. Allah will set free from Fire his every limb for every limb of his (slave's), even his private parts for his.

009 : 3605 : Chapter 015

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: A Muslim who emancipates a Muslim (slave). Allah will save from Fire every limb of his for every limb (of the slave). Sa'id b. Marjana said: When I heard this hadith from Abu Huraira (Allah be pleased with him), I went away and made a mention of it to 'Ali b. Husain and he at once emancipated the slave for which Ibn ja'far was prepared to pay ten thousand dirhams or one thousand dinars.

009 : 3606 : Chapter 016

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: A son does not repay what he owes his father unless he buys him (the father) in case he is a slave and then emancipates him. In the narration transmitted by Ibn Abu Shaiba there is a slight change of words.

009 : 3607 : Chapter 016

A hadith like this has been narrated on the authority of Suhail with the same chain of transmitters.