



Sahih Bukhari English

The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection named *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

Wedlock, Marriage (Nikaah)

Ahadith 188

(5063-5250)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Awakening the desire for marriage

Hadith # 5063

Narrated Anas bin Malik:

A group of three men came to the houses of the wives of the Prophet (pbuh) asking how the Prophet (pbuh) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (pbuh) as his past and future sins have been forgiven."

Then one of them said, "I will offer the prayer throughout the night forever."

The other said, "I will fast throughout the year and will not break my fast."

The third said, "I will keep away from the women and will not marry forever."

Allah's Messenger (pbuh) came to them and said,

"Are you the same people who said so-and-so?"

- By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast

and break my fast,

- I do sleep and

- I also marry women.

So he who does not follow my tradition in religion, is not from me (not one of my followers)."

Hadith # 5064

Narrated 'Urwa:

He asked `Aisha about the Statement of Allah:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ ... ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا

'If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (the captives) that your right hands possess. That will be nearer to prevent you from doing injustice.' (4:3)

`Aisha said, "O my nephew!

This Verse has been revealed in connection with an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve.

So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them."

"Whoever is able to marry, should marry..."

Hadith # 5065

Narrated 'Alqama:

While I was with `Abdullah, `Uthman met him at Mina and said, "O Abu `Abdur-Rahman! I have something to say to you." So, both of them went aside and `Uthman said, "O Abu `Abdur-Rahman! Shall we marry you to a virgin who will make you remember your past days?"

When `Abdullah felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to `Uthman), "As you have said that, (I tell you that) the Prophet (pbuh) once said to us,

'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power.

Who is not able to marry, is recommended to fast

Hadith # 5066

Narrated `Abdullah:

We were with the Prophet (pbuh) while we were young and had no wealth. So, Allah's Messenger (pbuh) said,

"O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

Marrying several women

Hadith # 5067

Narrated 'Ata:

We presented ourselves along with Ibn `Abbas at the funeral procession of Maimuna at a place called Sarif.

Ibn `Abbas said,

"This is the wife of the Prophet (pbuh) so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because the Prophet (pbuh) had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

Hadith # 5068

Narrated Anas:

The Prophet (pbuh) used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

Hadith # 5069

Narrated Sa`id bin Jubair:

Ibn `Abbas asked me, "Are you married?" I replied, "No."

He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives."

Who emigrated to marrying a woman

Hadith # 5070

Narrated `Umar bin Al-Khattab:

The Prophet (pbuh) said,

"The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended.

So whoever emigrated for Allah's and His Apostle's sake, his emigration was for Allah and His Apostle;

and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for."

The marrying of a poor man

Hadith # 5071

Narrated Ibn Masud:

We used to fight in the holy battles in the company of the Prophet (pbuh) and we had no wives with us. So we said, "O Allah's Messenger (pbuh)! Shall we get castrated?" The Prophet (pbuh) forbade us to do so.

The saying of a man to his brother (in Islam)

Hadith # 5072

Narrated Anas bin Malik:

`Abdur-Rahman bin `Auf came (from Mecca to Medina) and the Prophet (pbuh) made a bond of brotherhood between him and Sa`d bin Ar-Rabi` Al-Ansari. Al-Ansari had two wives, so he suggested that `Abdur-Rahman take half, his wives and property. `Abdur-Rahman replied, "May Allah bless you with your wives and property. Kindly show me the market."

So `Abdur-Rahman went to the market and gained (in bargains) some dried yoghurt and some butter.

After a few days the Prophet (pbuh) saw `Abdur-Rahman with some yellow stains on his clothes and asked him, "What is that, O `Abdur-Rahman?" He replied, "I had married an Ansari woman."

The Prophet (pbuh) asked, "How much Mahr did you give her?" He replied, "The

weight of one (date) stone of gold."

The Prophet (pbuh) said, "Offer a banquet, even with one sheep."

It is disliked of not marrying and getting castrated

Hadith # 5073

Narrated Sa`d bin Abi Waqqas:

Allah's Messenger (pbuh) forbade `Uthman bin Maz'un to abstain from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated.

Hadith # 5074

Narrated Sa`d bin Abi Waqqas:

The Prophet (pbuh) prevented `Uthman bin Mazun from that (not marrying), and had he allowed him, we would have got ourselves castrated.

Hadith # 5075

Narrated 'Abdullah:

We used to participate in the holy battles led by Allah's Messenger (pbuh) and we had nothing (no wives) with us. So, we said, "Shall we get ourselves castrated?"

He forbade us that and then allowed us to marry women with a temporary contract) and recited to us: --

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا

'O you who believe!

Make not unlawful the good things which Allah has made lawful for you,
but commit no transgression.' (5:87)

Hadith # 5076

Narrated Abu Huraira:

I said, "O Allah's Messenger (pbuh)! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry."

He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent.

Then repeated my question (for the fourth time), and only then the Prophet said,

"O Abu Huraira! The pen has dried after writing what you are going to confront.
So (it does not matter whether you) get yourself castrated or not."

To marry virgins

Hadith # 5077

Narrated `Aisha:

I said, "O Allah's Messenger (pbuh)! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?"

He said, "(I will let my camel graze) of the one of which nothing has been eaten before."

The sub-narrator added: `Aisha meant that Allah's Messenger (pbuh) had not married a virgin besides herself.

Hadith # 5078

Narrated `Aisha:

Allah's Messenger (pbuh) said (to me),

"You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.' "

The marrying of matrons

Hadith # 5079

Narrated Jabir bin `Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet (pbuh) himself.

He said, "What makes you in such a hurry?" I replied, "I am newly married."

He said, "Did you marry a virgin or a matron?" I replied, "A matron."

He said, "Why didn't you marry a young girl so that you may play with her and she with you?"

When we were about to enter (Medina), the Prophet (pbuh) said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

Hadith # 5080

Narrated Jabir bin `Abdullah:

When I got married, Allah's Messenger (pbuh) said to me, "What type of lady have you married?"

I replied, "I have married a matron' He said, "Why, don't you have a liking for the virgins and for fondling them?"

Jabir also said: Allah's Messenger (pbuh) said, "Why didn't you marry a young girl so that you might play with her and she with you?"

The marrying of young lady to an elderly man

Hadith # 5081

Narrated 'Urwa:

The Prophet (pbuh) asked Abu Bakr for `Aisha's hand in marriage. Abu Bakr said "But I am your brother."

The Prophet (pbuh) said,

"You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

What type of women should one seek in marriage?

Hadith # 5082

Narrated Abu Huraira:

The Prophet (pbuh) said,

"The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

Having captives and manumitting own slave-girl

Hadith # 5083

Narrated Abu Burda's father:

Allah's Messenger (pbuh) said,

any man who has a slave girl whom he educates properly, teaches good manners,

manumits and marries her, will get a double reward.

And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward.

And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward."

Hadith # 5084

Narrated Abu Huraira:

The Prophet (pbuh) said:

Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was accompanying him

Abu Huraira then mentioned the whole narration and said:

The tyrant gave her Hajar. Sara said, "Allah saved me from the hands of the Kafir (i.e., infidel) and gave me Hajar to serve me."

Abu Huraira added: That (Hajar) is your mother, O Banu Ma'-As-Sama' (i.e., Arabs).

Hadith # 5085

Narrated Anas:

The Prophet (pbuh) stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet.

The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?"

Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet (pbuh) proceeded from there, he spared her a space behind him (on his she camel) and put a screening veil between her and the people.

The manumission of a slave-girl as her Mahr

Hadith # 5086

Narrated Anas bin Malik:

Allah's Messenger manumitted Safiyya and regarded her manumission as her Mahr.

"If they be poor, Allah will enrich them out of His Bounty."

Hadith # 5087

Narrated Sahl bin Sa`d As-Sa`idi:

A woman came to Allah's Messenger (pbuh) and said, "O Allah's Messenger (pbuh)! I have come to give you myself in marriage (without Mahr)." Allah's Messenger (pbuh) looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (pbuh)! If you are not in need of her, then marry her to me."

The Prophet (pbuh) said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Messenger (pbuh)!"

The Prophet (pbuh) said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Messenger (pbuh)! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Messenger (pbuh) said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart).

When Allah's Messenger (pbuh) saw him going, he ordered that he be called back. When he came, the Prophet (pbuh) said, "How much of the Qur'an do you know?" He said, "I know such Sura and such Sura," counting them.

The Prophet (pbuh) said, "Do you know them by heart?" He replied, "Yes." The Prophet (pbuh) said, "Go, I marry her to you for that much of the Qur'an which you have."

Husband and wife should have the same religion

Hadith # 5088

Narrated `Aisha:

Abu Hudhaifa bin `Utba bin Rabi`a bin `Abdi Shams who had witnessed the battle of Badr along with the Prophet (pbuh) adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin `Utba bin Rabi`a; and Salim was the freed slave of an Ansar woman, just as the Prophet (pbuh) had adopted Zaid as his son.

It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir.

But when Allah revealed the Divine Verses:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

Call them by (the names) of their fathers: that is juster in the sight of Allah, but if ye know not their father's (names, call them) your brothers in faith, or your Maulas. (33:5)

the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion.

Later on Sahla bint Suhail bin `Amr Al-Quraishi Al-`Amiri-- and she was the wife of Abu- Hudhaifa bin `Utba--came to the Prophet (pbuh) and said, "O Allah's Messenger (pbuh)! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)."

The sub-narrator then mentioned the rest of the narration.

Hadith # 5089

Narrated `Aisha:

Allah's Messenger (pbuh) entered upon Dubaa bint Az-Zubair and said to her, "Do you have a desire to perform the Hajj?" She replied, "By Allah, I feel sick."

He said to her, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my Ihram at any place where You stop me (i.e., I am unable to go further).'"

She was the wife of Al-Miqdad bin Al-Aswad.

Hadith # 5090

Narrated Abu Huraira:

The Prophet (pbuh) said,

"A woman is married for four things, i.e.,

- her wealth,
- her family status,
- her beauty and
- her religion.

So, you should marry the religious woman (otherwise) you will be a losers.

Hadith # 5091

Narrated Sahl:

A man passed by Allah's Messenger (pbuh) and Allah's Apostle asked (his

companions) "What do you say about this (man)?" They replied "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercessor should be accepted; and if he speaks, he should be listened to."

Allah's Messenger (pbuh) kept silent, and then a man from among the poor Muslims passed by, and Allah's Apostle asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to.'

Allah's Messenger (pbuh) said, "This poor man is better than so many of the first as filling the earth.'

The marriage of a poor man with a well-to-do lady

Hadith # 5092

Narrated 'Urwa:

He asked `Aisha regarding the Verse:

'If you fear that you shall not be able to deal justly with the orphans (4:3)

She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them.

The people asked for the verdict of Allah's Messenger (pbuh) after that, so Allah revealed:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ... وَتَزْعَبُونَ أَنْ تُنْكِحُوهُنَّ

They ask thy instruction concerning the women.

Say: Allah doth instruct you about them:

**and (remember) what hath been rehearsed unto you in the Book,
concerning the orphans of women to whom ye give not the portions
prescribed,**

and yet whom ye desire to marry, (4:127)

So, Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women.

So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr.

What evil omen of a lady is to be warded off

Apostle said,

"If at all there is evil omen, it is in the horse, the woman and the house."

And the Statement of Allah:

إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ

'Truly, among your wives and your children, there are enemies for you (i.e., may stop you from the obedience of Allah)' (64.14)

Hadith # 5093

Narrated `Abdullah bin `Umar:

Allah's Messenger (pbuh) said,

"Evil omen is in the women, the house and the horse."

Hadith # 5094

Narrated Ibn `Umar:

Evil omen was mentioned before the Prophet: The Prophet (pbuh) said,

"If there is evil omen in anything, it is in the house, the woman and the horse."

Hadith # 5095

Narrated Sahl bin Sa`d:

Allah's Messenger (pbuh) said,

"If at all there is bad omen, it is in the horse, the woman, and the house."

Hadith # 5096

Narrated Usama bin Zaid:

The Prophet (pbuh) said,

"After me I have not left any trial more severe to men than women."

(About) a free lady as the wife of a slave

Hadith # 5097

Narrated `Aisha:

Three principles were established because of Barira:

- When Banra was manumitted she was given the option (to remain with her slave husband or not).

- Allah's Messenger (pbuh) said "The Wala of the slave) is for the one who manumits (the slave).

- When Allah's Messenger (pbuh) entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home.

The Prophet (pbuh) said, "Didn't I see the cooking pot (on the fire)?"

It was said, "That is the meat given in charity to Barira, and you do not eat the (things given in) charity." The Prophet (pbuh) said, "It is an object of charity for Barira, and it is a present for us."

Not to marry more than four (at a time)

Hadith # 5098

Narrated Aisha:

The Verse:

'And if you fear that you shall not be able to deal justly with the orphans.' (4:3)

It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four.

'Prohibited to you (for marriage) are:

...your foster-mothers (who suckled you).' (4:23)

Marriage is prohibited between persons having a foster suckling relationship corresponding to a blood relationship which renders marriage unlawful.

"...your foster-mothers who gave you suck."

Hadith # 5099

Narrated `Aisha:

While Allah's Messenger (pbuh) was with her, she heard a voice of a man asking

permission to enter the house of Hafsa.

`Aisha added: I said, "O Allah's Messenger (pbuh)! This man is asking permission to enter your house."

The Prophet (pbuh) said, "I think he is so-and-so," naming the foster-uncle of Hafsa.

`Aisha said, "naming her foster uncle, were living, could he enter upon me?"

The Prophet (pbuh) said, "Yes, for foster suckling relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

Hadith # 5000

Narrated Ibn `Abbas:

It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster niece (brother's daughter)."

Hadith # 5101

Narrated Um Habiba:

I said, "O Allah's Messenger (pbuh)! Marry my sister. the daughter of Abu Sufyan." The Prophet (pbuh) said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me."

The Prophet (pbuh) said, "But that is not lawful for me."

I said, we have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So, you should not present to me your daughters or your sisters (in marriage)."

Narrated 'Urwa:

Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?"

Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

"No suckling after the baby is two years old."

Allah Ordained:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ

The mothers shall give suck to their offspring for two whole years,
if the father desires, to complete the term. (2:233)

Hadith # 5102

Narrated `Aisha:

The Prophet (pbuh) entered upon her while a man was sitting with her. Signs of answer seemed to appear on his face as if he disliked that. She said, "Here is my (foster) brother."

He said, "Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child."

The milk belongs to the husband

Hadith # 5103

Narrated Aisha

Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed.

`Aisha added: I did not allow him to enter, but when Allah's Messenger (pbuh) came, I told him what I had done, and he ordered me to give him permission.

The witness of a wet nurse

Hadith # 5104

Narrated `Uqba bin Al-Harith:

I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet (pbuh) and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar."

The Prophet (pbuh) turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet (pbuh) said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

"Forbidden for marriage are..."

Hadith # 5105

Ibn 'Abbas further said,

"Seven types of marriages are unlawful because of blood relations, and seven because of marriage relations."

Then Ibn 'Abbas recited the Verse:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ

Prohibited to you (for marriage) are:

- your mother,

- daughters,

- sisters,

- father's sisters,

- mother's sisters;

- brother's daughters,

- sister's daughters,

وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ

- foster-mothers (who gave you suck),

- foster-sisters;

- your wives' mothers;

وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ

- your step-daughters under your guardianship, born of your wives to whom
ye have gone in,

فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

- no prohibition if ye have not gone in;

- (those who have been) wives of your sons proceeding from your loins;

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

- and two sisters in wedlock at one and the same time, except for what is past;

for Allah is Oft-Forgiving, Most Merciful. (4:23)

'Abdullah bin Ja'far married the daughter and wife of 'Ali at the same time (they were

step-daughter and mother).

Ibn Sirin said, "There is no harm in that."

But Al-Hasan Al-Basri disapproved of it at first, but then said that there was no harm in it.

Al-Hasan bin Al-Hasan bin 'Ali married two of his cousins in one night.

Ja'far bin Zaid disapproved of that because of it would bring hatred (between the two cousins), but it is not unlawful, as Allah said,

"Lawful to you are all others [beyond those (mentioned)]. (4:24).

Anas bin Malik said,

"**والمحصنات من النساء**" refers to married women who are free, they are also forbidden.

And **مَا مَلَكَتْ أَيْمَانُكُمْ** means that if someone's slave girl is married to his slave, he can take her away from the slave, i.e. divorce her, and make her his own wife.

And Allah also said:

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

Do not marry unbelieving women (idolaters), until they believe; (2:221)

And Ibn Abbas said:

It is forbidden to marry a fifth wife while having four wives, like marrying one's own mother, daughter, or sister.

Ibn 'Abbas said:

"If somebody commits illegal sexual intercourse with his wife's sister, his wife does not become unlawful for him."

Narrated Abu Ja'far,

"If a person commits homosexuality with a boy, then the mother of that boy is unlawful for him to marry."

Narrated Ibn 'Abbas,

"If one commits illegal sexual intercourse with his mother-in-law, then his married relation to his wife does not become unlawful."

Abu Nasr reported to have said that Ibn 'Abbas in the above case, regarded his marital relation to his wife unlawful, but Abu Nasr is not known well for hearing Hadith from Ibn 'Abbas. Imran bin Hussain, Jabir b. Zaid, Al-Hasan and some other Iraqi's, are reported to have judged that his marital relations to his wife would be unlawful.

In the above case Abu Hurairah said,

"The marital relation to one's wife does not become unlawful except if one as had sexual intercourse (with her mother)."

Ibn Al-Musaiyab, 'Urwa, and Az-Zuhri allows such person to keep his wife.

'Ali said, "His marital relations to his wife does not become unlawful."

"Your step-daughters under your guardianship, born of your wives..."

Hadith # 5106

Narrated Um Habiba:

I said, "O Allah's Messenger (pbuh! Do you like to have (my sister) the daughter of Abu Sufyan?"

The Prophet (pbuh) said, "What shall I do (with her)?" I said, "Marry her."

He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me."

He said, "She is not lawful for me (to marry)."

I said, "We have heard that you want to marry." He said, "The daughter of Um Salama?" I said, "Yes."

He said, "Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So, you should neither present your daughters, nor your sisters, to me."

Two sisters in wedlock at the same time..."

Hadith # 5107

Narrated Um Habiba:

I said, "O Allah's Messenger (pbuh)! Marry my sister, the daughter of Abu Sufyan."

He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet (pbuh) said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)"

I said, "O Allah's Messenger (pbuh)! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes."

He said, "By Allah! Even if she were not my stepdaughter, she would not be lawful

for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so, you should neither present your daughters, nor your sisters to me."

A woman should not marry a man already married to her paternal aunt

Hadith # 5108

Narrated Jabir:

Allah's Messenger (pbuh) forbade that a woman should be married to man along with her paternal or maternal aunt.

Hadith # 5109

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

Hadith # 5110, 5111

Narrated Abu Huraira:

The Prophet (pbuh) forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time).

Az-Zuhri the sub-narrator said: There is a similar order for the paternal aunt of the father of one's wife, for 'Urwa told me that

`Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

Exchange of daughters or sisters in marriage without paying Mahr

Hadith # 5112

Narrated Ibn `Umar:

Allah's Messenger (pbuh) forbade "(شغار) *Ash-Shighar*", which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying Mahr.

Is it permissible for a woman to present herself for marriage to somebody?

Hadith # 5113

Narrated Hisham's father

Khaula bint Hakim was one of those ladies who presented themselves to the Prophet (pbuh) for marriage.

‘Aisha said, "Doesn't a lady feel ashamed for presenting herself to a man?"

But when the Verse: "(O Muhammad) You may postpone (the turn of) any of them (your wives) that you please," (33.51) was revealed, " ‘Aisha said, 'O Allah's Messenger (pbuh)! I do not see, but, that your Lord hurries in pleasing you.' "

The marriage of Muhrim

Hadith # 5114

Narrated Ibn ‘Abbas:

The Prophet (pbuh) got married while he was in the state of Ihram.

Allah's Messenger ((pbuh)) prohibited Mut'a

Hadith # 5115

Narrated ‘Ali:

I said to Ibn ‘Abbas, "During the battle of Khaibar the Prophet (pbuh) forbade (Nikah) Al-Mut'a and the eating of donkey's meat."

Hadith # 5116

Narrated Abu Jamra:

I heard Ibn ‘Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a).

On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn ‘Abbas said, "Yes."

Hadith # 5117, 5118

Narrated Jabir bin ‘Abdullah and Salama bin Al-Akwa`:

While we were in an army, Allah's Messenger (pbuh) came to us and said, "You have been allowed to do the Mut'a (marriage), so do it."

Hadith # 5119

Narrated Salama bin Al-Akwa:

Allah's Messenger (pbuh)'s said,

"If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so."

I do not know whether that was only for us or for all the people in general.

Abu `Abdullah (Al-Bukhari) said:

`Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful)."

A woman can present herself to a righteous man (for marriage)

Hadith # 5120

Narrated Thabit Al-Banani:

I was with Anas while his daughter was present with him. Anas said, "A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Messenger (pbuh), have you any need for me (i.e., would you like to marry me)?' "

Thereupon Anas's daughter said, "What a shameless lady she was! Shame! Shame!"

Anas said, "She was better than you; she had a liking for the Prophet (pbuh) so she presented herself for marriage to him."

Hadith # 5121

Narrated Sahl bin Sa`d:

A woman presented herself to the Prophet (for marriage). A man said to him, "O Allah's Messenger (pbuh)! (If you are not in need of her) marry her to me."

The Prophet (pbuh) said, "What have you got?" The man said, "I have nothing." The Prophet (pbuh) said (to him), "Go and search for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her." He had no Rida' (upper garment). The Prophet (pbuh) said, "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you."

So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet (pbuh) saw him (leaving), he called him back, and he said to the man, "How much of the Qur'an do you know (by heart)?"

The man replied I know such Sura and such Sura (by heart)," naming the Suras

The Prophet (pbuh) said, "I have married her to you for what you know of the Qur'an."

The presentation of one's own daughter or sister (for marriage) to a religious man.

Hadith # 5122

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "When Hafsa bint `Umar became a widow after the death of (her husband) Khunais bin Hudhafa As-Sahmi who had been one of the companions of the Prophet, and he died at Medina. I went to `Uthman bin `Affan and presented Hafsa (for marriage) to him. He said, "I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present.' "

`Umar further said, "I met Abu Bakr As-Siddique and said to him, 'If you wish, I will marry my daughter Hafsa to you.'" Abu Bakr kept quiet and did not say anything to me in reply. I became angrier with him than with `Uthman.

I waited for a few days and then Allah's Messenger (pbuh) asked for her hand, and I gave her in marriage to him.

Afterwards I met Abu Bakr who said, 'Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply?' I said, 'Yes.' Abu Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allah's Apostle had mentioned her, and I never wanted to let out the secret of Allah's Messenger (pbuh). And if Allah's Apostle had refused her, I would have accepted her.' "

Hadith # 5123

Narrated Zainab bint Salama:

Um Habiba said to Allah's Messenger (pbuh) "We have heard that you want to marry Durra bint Abu-Salama."

Allah's Messenger (pbuh) said, "Can she be married along with Um Salama (her mother)? Even if I have not married Um Salama, she would not be lawful for me to marry, for her father is my foster brother."

"And there is no sin on you if you make a hint of betrothal or conceal it in yourself..."

Hadith # 5124

Ibn `Abbas said:

"Hint your intention of marrying' is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me.' "

Al-Qasim said:

One may say to the widow: 'I hold all respect for you, and I am interested in you; Allah will bring you much good, or something similar.

'Ata said:

One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allah; you are fit to remarry.' She (the widow) may say in reply: 'I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

It is permissible to look a woman before marrying

Hadith # 5125

Narrated `Aisha:

Allah's Messenger (pbuh) said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.' "

Hadith # 5126

Narrated Sahl bin Sa`d:

A woman came to Allah's Messenger (pbuh) and said, "O Allah's Messenger (pbuh)! I have come to you to present myself to you (for marriage)." Allah's Messenger (pbuh) glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Messenger (pbuh)! If you are not in need of her, then marry her to me."

The Prophet (pbuh) said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Messenger (pbuh)!' The Prophet (pbuh) said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Messenger (pbuh)! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Messenger (pbuh)! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Messenger (pbuh) said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave).

When Allah's Messenger (pbuh) saw him leaving, he ordered that he e called back. When he came, the Prophet (pbuh) asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras.

The Prophet (pbuh) said, "Can you recite it by heart?" He said, 'Yes." The Prophet (pbuh) said, "Go I let you marry her for what you know of the Qur'an (as her Mahr).

"A marriage is not valid except through the Wali."

Because Allah says:

فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ

When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, (2:232)

In the same Surah Allah, the Most High said:

وَلَا تُنْكَحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

Do not marry unbelieving women (idolaters), until they believe; (2:221)

And He said in Surah Al-Nur

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ

Marry those among you who are single,

Hadith # 5127

Narrated 'Urwa bin Az-Zubair:

'Aishah, the wife of the Prophet (pbuh) told him that there were four types of marriage during pre-Islamic period of Ignorance.

- One type was similar to that of the present day i.e. a man used to ask somebody

else for the hand of a girl under his guardianship or for his daughter's hand, and give her Mahr and then marry her.

- The second type was that a man would say to his wife after she had become clean from her period. "Send for so-and-so and have sexual intercourse with him." Her husband would then keep away from her and would never sleep with her till she got pregnant from the other man with whom she was sleeping. When her pregnancy became evident, her husband would sleep with her if he wished. Her husband did so (i.e. let his wife sleep with some other man) so that he might have a child of noble breed. Such marriage was called as Al-Istibda'.

- Another type of marriage was that a group of less than ten men would assemble and enter upon a woman, and all of them would have sexual relation with her. If she became pregnant and delivered a child and some days had passed after delivery, she would sent for all of them and none of them would refuse to come, and when they all gathered before her, she would say to them, "You (all) know what you have done, and now I have given birth to a child. So, it is your child so-and-so!" naming whoever she liked, and her child would follow him and he could not refuse to take him.

- The fourth type of marriage was that many people would enter upon a lady and she would never refuse anyone who came to her. Those were the prostitutes who used to fix flags at their doors as sign, and he who would wished, could have sexual intercourse with them. If anyone of them got pregnant and delivered a child, then all those men would be gathered for her and they would call the Qa'if (persons skilled in recognizing the likeness of a child to his father) to them and would let the child follow the man (whom they recognized as his father) and she would let him adhere to him and be called his son. The man would not refuse all that.

But when Muhammad (pbuh) was sent with the Truth, he abolished all the types of marriages observed in pre-Islamic period of Ignorance except the type of marriage the people recognize today.

Hadith # 5128

Narrated `Aisha:

وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ ... وَتَرَعَبُونَ أَنَّ تَنْكِحُوهُنَّ

and what hath been rehearsed unto you in the Book,

concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, (4:127)

This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest

he should share the property with him.

Hadith # 5129

Narrated `Abdullah bin `Umar

When Hafsa, `Umar's daughter became a widow because of the death of her (husband) Ibn Hudhafa As-Sahmi who was one of the companion of the Prophet (pbuh) and the one of the Badr warriors and died at Medina, `Umar said, "I met `Uthman bin `Affan and gave him an offer, saying, 'If you wish, I will marry Hafsa to you.' He said, 'I will think it over' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present' "

Umar added, "Then I met Abu Bakr and said to him, 'If you wish, I will marry Hafsa to you.' "

Hadith # 5130

Narrated Al-Hasan:

Concerning the Verse: '**Do not prevent them**' (2:232) Ma'qil bin Yasar told me that it was revealed in his connection.

He said, "I married my sister to a man and he divorced her, and when her days of 'Idda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favored you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So, Allah revealed this Verse. So I said, 'Now I will do it (let her go back to him), O Allah's Messenger (pbuh).'"So he married her to him again.

If the guardian himself is the suitor

Hadith # 5131

Narrated `Aisha:

Regarding His Statement:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ

'They ask your instruction concerning the women.

Say: Allah instructs you about them ...' (4:127)

It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone

else should marry her, lest he should share the property with him, so he prevents her from marrying. So, Allah forbade such a guardian to do so (i.e., to prevent her from marrying).

Hadith # 5132

Narrated Sahl bin Sa`d:

While we were sitting in the company of the Prophet (pbuh) a woman came to him and presented herself (for marriage) to him. The Prophet (pbuh) looked at her, lowering his eyes and raising them, but did not give a reply.

One of his companions said, "Marry her to me O Allah's Messenger (pbuh)!" The Prophet (pbuh) asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet (pbuh) said, "Not even an iron ring?" He Sa`d, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Qur'an (by heart)?" He said, "Yes."

The Prophet (pbuh) said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)."

Giving one's young children in marriage

Hadith # 5133

Narrated `Aisha:

Prophet (pbuh) married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

The marrying of a daughter by her father to a ruler

Hadith # 5134

Narrated `Aisha:

Prophet (pbuh) married her when she was six years old and he consummated his marriage when she was nine years old.

Hisham said: I have been informed that `Aisha remained with the Prophet (pbuh) for nine years (i.e. till his death).

The ruler is regarded as a guardian

Hadith # 5135

Narrated Sahl bin Sa`d:

A woman came to Allah's Messenger (pbuh) and said, "I present myself (to you) (for marriage). She stayed for a long while, then a man said, "If you are not in need of her then marry her to me."

The Prophet (pbuh) said, "Have you got anything in order to pay her Mahr?" He said, "I have nothing with me except my Izar (waist sheet)." The Prophet (pbuh) said, "If you give her your Izar, you will have no Izar to wear, (so go) and search for something. He said, "I could not find anything." The Prophet (pbuh) said, "Try (to find something), even if it were an iron ring but he was not able to find (even that).

The Prophet (pbuh) said (to him). "Do you memorize something of the Qur'an?" "Yes." he said, "such Sura and such Sura," naming those Suras The Prophet (pbuh) said, "We have married her to you for what you know of the Qur'an (by heart).

The father or guardian can't give a virgin or matron in marriage without her consent

Hadith # 5136

Narrated Abu Huraira:

The Prophet (pbuh) said,

"A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission."

The people asked, "O Allah's Messenger (pbuh)! How can we know her permission?"

He said, "Her silence (indicates her permission).

Hadith # 5137

Narrated `Aisha:

I said, "O Allah's Messenger (pbuh)! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

If a man gives his daughter in marriage while she is averse to it, then such marriage is invalid

Hadith # 5138

Narrated Khansa bint Khidam Al-Ansariya:

Her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Messenger (pbuh) and he declared that marriage invalid.

Hadith # 5139

Narrated `Abdur-Rahman bin Yazid and Majammi bin Yazid:

The same as above:

A man called Khidam married a daughter of his (to somebody) against her consent.

'If you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.' (4.3)

And if somebody says to the guardian (of a woman), "Marry me to so and so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal).

This narration was told by Sahl on the authority of the Prophet.

The giving of an orphan girl in marriage

Hadith # 5140

Narrated 'Urwa bin Az-Zubair:

He asked `Aisha, saying to her, "O Mother! (In what connection was this Verse revealed):

'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?" (4.3)

Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them."

Aisha added, "(Later) the people asked Allah's Messenger (pbuh), for instructions, and then Allah revealed:

'They ask your instruction concerning the women . . . And yet whom you desire to marry.' (4.127)

So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

If suitor says, "Marry me to so-and-so," the guardian says, "I Marry her for such Mahr"

Hadith # 5141

Narrated Sahl:

A woman came to the Prophet, and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allah's Messenger (pbuh)! Marry her to me." The Prophet (pbuh) asked him, "What have you got?" He said, "I have got nothing." The Prophet (pbuh) said, "Give her something, even an iron ring." He said, "I have got nothing."

The Prophet (pbuh) asked (him), "How much of the Qur'an do you know (by heart)?" He said, "So much and so much." The Prophet (pbuh) said, "I have married her to you for what you know of the Qur'an."

None should ask for the hand of a lady who is already engaged to his brother (Muslim)

Hadith # 5142

Narrated Ibn `Umar:

The Prophet (pbuh) decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price).

And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

Hadith # 5143, 5144

Narrated Abu Huraira:

The Prophet (pbuh) said,

- "Beware of suspicion (about others), as suspicion is the falsest talk,
- and do not spy upon each other,
- and do not listen to the evil talk of the people about others' affairs,
- and do not have enmity with one another, but be brothers.
- And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her."

Cancelling of the engagement.

Hadith # 5145

Narrated `Abdullah bin `Umar:

"When Hafsa became a widow," `Umar said, "I met Abu Bakr and said to him, 'If you wish I will marry Hafsa bint `Umar to you.' I waited for a few days then Allah's Messenger (pbuh) asked for her hand. Later Abu Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allah's Messenger (pbuh) had mentioned (his wish to marry) her, and I could never let out the secret of Allah's Messenger (pbuh). If he had left her, I would have accepted her.' "

Khutba (for Nikah)

Hadith # 5146

Narrated Ibn `Umar:

Two men came from the east and delivered speeches, and the Prophet (pbuh) said, "Some eloquent speech has the influence of magic."

(e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)

Beating the tambourine during marriage

Hadith # 5147

Narrated Ar-Rabi`:

After the consummation of my marriage, the Prophet (pbuh) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in

the battle of Badr.

One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before."

"Give Mahr to the women with a good heart..."

Hadith # 5148

Narrated Anas:

`Abdur Rahman bin `Auf married a woman and gave her gold equal to the weight of a date stone (as Mahr).

When the Prophet (pbuh) noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as Mahr).

Marry to a man for what he knows of the Qur'an

Hadith # 5149

Narrated Sahl bin Sa`d As-Sa`idi:

While I was (sitting) among the people in the company of Allah's Messenger (pbuh) a woman stood up and said, "O Allah's Messenger (pbuh)! She has given herself in marriage to you; please give your opinion of her." The Prophet did not give her any reply. She again stood up and said, "O Allah's Messenger (pbuh)! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet (pbuh) did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her."

So a man stood up and said, "O Allah's Messenger (pbuh)! Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet (pbuh) said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring."

Then the Prophet (pbuh) said, "Do you know something of the Qur'an (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet (pbuh) said, "Go! I have married her to you for what you know of the Qur'an (by heart).

To give Mahr in the form of material things

Hadith # 5150

Narrated Sahl bin Sa`d:

The Prophet (pbuh) said to a man, "Marry, even with (a Mahr equal to) an iron ring."

The conditions stipulated in marriage

Hadith # 5151

Narrated `Uqba:

The Prophet (pbuh) said:

"The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts."

Conditions not lawful in the marriage contract

Hadith # 5152

Narrated Abu Huraira:

The Prophet (pbuh) said,

"It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her."

Yellow colored perfume for a bridegroom

Hadith # 5153

Narrated Anas bin Malik:

`Abdur-Rahman bin `Auf came to Allah's Messenger (pbuh) and he had marks of Sufra (yellow perfume). Allah's Messenger (pbuh) asked him (about those marks). `AbdurRahman bin `Auf told him that he had married a woman from the Ansar.

The Prophet (pbuh) asked, "How much Mahr did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allah's Messenger (pbuh) said to him, "Give a wedding banquet, even if with one sheep."

Hadith # 5154

Narrated Anas:

The Prophet (pbuh) offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the mothers of the Believers (i.e., his wives) invoking good (on them), and they were invoking good (on him).

Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure).

To invoke good upon a recently married person

Hadith # 5155

Narrated Anas:

The Prophet (pbuh) saw the traces of Sufra (yellow perfume) on `Abdur-Rahman bin `Auf and said, "What is this?" `Abdur-Rahman, said, "I have married a woman and have paid gold equal to the weight of a datestone (as her Mahr).

The Prophet (pbuh) said to him, "May Allah bless you: Offer a wedding banquet even with one sheep."

Invocation of those women who prepare the bride

Hadith # 5156

Narrated `Aisha:

When the Prophet (pbuh) married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen."

To consummate the marriage before going on a military campaign

Hadith # 5157

Narrated Abu Huraira:

The Prophet (pbuh) said,

"A prophet among the prophets went for a military expedition and said to his people: "A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me.' "

Marry with a lady nine years old

Hadith # 5158

Narrated 'Urwa:

The Prophet (pbuh) wrote the (marriage contract) with `Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years (i.e. till his death).

Consummation of marriage during a journey

Hadith # 5159

Narrated Anas:

The Prophet (pbuh) stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet (pbuh) ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet.

The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet (pbuh) screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet (pbuh) proceeded, he made a place for her (on the camel) behind him and screened her from people.

Consummation of marriage during the daytime

Hadith # 5160

Narrated Aisha:

When the Prophet (pbuh) married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Messenger (pbuh) to me in the forenoon.

The curtains, beddings and similar things designed for the women

Hadith # 5161

Narrated Jabir bin `Abdullah:

Allah's Messenger (pbuh) said, "Did you get Anmat?"

I said, 'O Allah's Messenger (pbuh)! From where can we have Anmat?"

The Prophet (pbuh) said, "Soon you will have them (Anmat).

The women who present the lady to her husband

Hadith # 5162

Narrated 'Aisha:

That she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"

The giving of a present to the bridegroom

Hadith # 5163

Narrated Anas bin Malik:

"Whenever the Prophet (pbuh) passed by (my mother Um-Sulaim) he used to enter and greet her.

Anas further said: Once the Prophet (pbuh) was a bridegroom during his marriage with Zainab, Um Sulaim said to me, "Let us give a gift to Allah's Messenger (pbuh) ." I said to her, "Do it." So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet.

I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet (pbuh) keeping his hand over the Haisa and saying over it whatever Allah wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allah, and each man should eat of the dish the nearest to him."

When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then the Prophet (pbuh) went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses: --

'O you who believe!

Enter not the Prophet's house until leave is given you for a meal,

(and then) not (as early as) to what for its preparation.

But when you are invited, enter, and when you have taken your meals,
disperse without sitting for a talk.

Verily such (behavior) annoys the Prophet; and he would be shy of (asking)
you (to go),

but Allah is not shy of (telling you) the Truth.' (33-53)

Abu Uthman said: Anas said, "I served the Prophet for ten years."

To borrow the clothes, etc. for the bride

Hadith # 5164

Narrated `Aisha:

That she borrowed a necklace from Asma' and then it got lost. So Allah's Messenger (pbuh) sent some people from his companions in search of it. In the meantime the stated time for the prayer became due and they offered their prayer without ablution. When they came to the Prophet, they complained about it to him, so the Verse regarding Tayammum was revealed.

Usaid bin Hudair said, "(O `Aisha!) may Allah bless you with a good reward, for by Allah, never did a difficulty happen in connection with you, but Allah made an escape from it for you, and brought Allah's Blessings for the Muslims."

What a man should say on having a sexual intercourse with his wife

Hadith # 5165

Narrated Ibn `Abbas:

The Prophet (pbuh) said,

"If anyone of you, when having sexual intercourse with his wife, says:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

I begin with the name of Allah O Allah!

Keep the devil away from me and also keep the devil away from that which
You bestows upon us. and if it is destined that they should have a child, then
Satan will never be able to harm him."

The Walima (wedding banquet) is obligatory

Hadith # 5166

Narrated Anas bin Malik:

I was ten years old when Allah's Messenger (pbuh) arrived at Medina. My mother and aunts used to urge me to serve the Prophet (pbuh) regularly, and I served him for ten years. When the Prophet (pbuh) died I was twenty years old, and I knew about the order of Al-Hijab (veiling of ladies) more than any other person when it was revealed.

It was revealed for the first time when Allah's Messenger (pbuh) had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet (pbuh) was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet (pbuh) for a long time.

The Prophet (pbuh) got up and went out, and I too went out with him so that those people might leave too. The Prophet (pbuh) proceeded and so did I, till he came to the threshold of `Aisha's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet (pbuh) again went away and I went away along with him.

When we reached the threshold of `Aisha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. Then the Prophet (pbuh) drew a curtain between me and him, and the Verses of Al-Hijab were revealed.

Al-Walima is to be given even with one sheep

Hadith # 5167

Narrated Anas:

When `Abdur-Rahman bin `Auf married an Ansari woman, the Prophet (pbuh) asked him, "How much Mahr did you give her?" `Abdur-Rahman said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet (pbuh) and his companions) arrived at Medina, the emigrants stayed at the Ansar's houses. `Abdur-Rahman bin `Auf stayed at Sa`d bin Ar-Rabi's house. Sa`d said to `Abdur-Rahman, "I will divide and share my property with you and will give one of my two wives to you." `Abdur-Rahman said, "May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)."

So `Abdur-Rahman went to the market and traded there gaining a profit of some

dried yoghurt and butter, and married (an Ansari woman).

The Prophet (pbuh) said to him, "Give a banquet, even if with one sheep."

Hadith # 5168

Narrated Anas:

The Prophet (pbuh) did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and that banquet was with (consisted of) one sheep.

Hadith # 5169

Narrated Anas:

Allah's Messenger (pbuh) manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a wedding banquet with Hais (a sort of sweet dish made from butter, cheese and dates).

Hadith # 5170

Narrated Anas:

The Prophet (pbuh) consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals.

A bigger Walima on marrying some wives

Hadith # 5171

Narrated Thabit:

Marriage of Zainab bint Jahash was mentioned in the presence of Anas and he said, "I did not see the Prophet (pbuh) giving a better banquet on marrying any of his wives than the one he gave on marrying Zainab. He then gave a banquet with one sheep."

Walima of less than one sheep

Hadith # 5172

Narrated Safiyya bint Shaiba:

The Prophet (pbuh) gave a banquet with two Mudds of barley on marrying some of his wives. 1 Mudd= 1 3/4 of a kilogram.

To accept the invitation to a Walima

Hadith # 5173

Narrated `Abdullah bin `Umar:

Allah's Messenger (pbuh) said,

"If anyone of you is invited to a wedding banquet, he must go for it (accept the invitation)."

Hadith # 5174

Narrated Abu Musa:

The Prophet (pbuh) said,

"Set the captives free, accept the invitation (to a wedding banquet), and visit the patients."

Hadith # 5175

Narrated Al-Bara' bin `Azib:

The Prophet (pbuh) ordered us to do seven (things) and forbade us from seven. He ordered us

- to visit the patients,
- to follow the funeral procession,
- to reply to the sneezer (i.e., say to him, 'Yarhamuka-I-lah (May Allah bestow His Mercy upon you), if he says 'Al-hamduli I-lah' (Praise be to Allah), to help others to fulfill their oaths, to help the oppressed,
- to greet (whomever one should meet),
- and to accept the invitation (to a wedding banquet).

He forbade us

- to wear golden rings,
- to use silver utensils,
- to use Maiyathir (cushions of silk stuffed with cotton and placed under the rider on the saddle),
- the Qasiyya (linen clothes containing silk brought from an Egyptian town),
- the Istibraq (thick silk) and the Dibaj (another kind of silk).

Hadith # 5176

Narrated Sahl bin Sa`d:

Abu Usaid As-Sa'di invited Allah's Messenger (pbuh) to his wedding party and his wife who was the bride, served them on that day.

Do you know what drink she gave Allah's Messenger (pbuh)? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

If somebody refuses an invitation

Hadith # 5177

Narrated Abu Huraira:

The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited.

And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle.

Who accepted the invitation to a meal of trotters

Hadith # 5178

Narrated Abu Huraira:

The Prophet (pbuh) said,

"If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

To accept the invitation to a party

Hadith # 5179

Narrated Nafi`:

`Abdullah bin `Umar said, "Allah's Messenger (pbuh) said, 'Accept the marriage invitation if you are invited to it.' "

Ibn `Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

Attendance of women / children at a wedding party

Hadith # 5180

Narrated Anas bin Malik:

Once the Prophet (pbuh) saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allah! You (i.e., the Ansar) are the most beloved of all people to me."

Should a person return if he sees something objectionable in the party?

Hadith # 5181

Narrated Aisha:

I bought a cushion having on it pictures (of animals). When Allah's Messenger (pbuh) saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Messenger (pbuh)! I repent to Allah and His Apostle. What sin have I committed?" Allah's Messenger (pbuh) said. "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it."

Allah's Messenger (pbuh) said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).'"

The Prophet (pbuh) added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)."

The serving of the bride herself for the men at (her) marriage party

Hadith # 5182

Narrated Sahl:

When Abu Usaid As-Sa`idi got married, he invited the Prophet (pbuh) and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet (pbuh) had finished his food, she provided him with that drink (of soaked dates).

An-Naqi and other non-toxicant drinks at a wedding party

Hadith # 5183

Narrated Sahl bin Sa`d:

Abu Usaid As-Sa`idi invited the Prophet (pbuh) to his wedding party and his wife

served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allah's Messenger (pbuh)? She soaked some dates for him (in water) in a drinking bowl overnight."

To be polite and kind to the women

Hadith # 5184

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"The woman is like a rib; if you try to straighten her, she will break.

So if you want to get benefit from her, do so while she still has some crookedness."

The exhortation of taking care of the women

Hadith # 5185, 5186

Narrated Abu Huraira:

The Prophet (pbuh) said,

- "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor.

- And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

Hadith # 5187

Narrated Ibn `Umar:

During the lifetime of the Prophet (pbuh) we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet (pbuh) had died, we started chatting leisurely and freely (with them).

Allah said in surah Tahrim:

فُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"Ward off from yourself and your families a Fire whose fuel is men and stones..." (66:6)

Hadith # 5188

Narrated `Abdullah bin `Umar:

The Prophet (pbuh) said,

"Everyone of you is a guardian and everyone of you is responsible (for his wards).

- A ruler is a guardian and is responsible (for his subjects);
- a man is a guardian of his family and responsible (for them);
- a wife is a guardian of her husband's house and she is responsible (for it),
- a slave is a guardian of his master's property and is responsible (for that).

Beware! All of you are guardians and are responsible (for your wards).

To treat the family in a polite and kind manner

Hadith # 5189

Narrated `Aisha:

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands.

The first one said,

"My husband is like the meat of a slim weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."

The second one said,

"I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

The third one said,

"My husband, the "too-tall"! if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will keep me hanging (neither divorcing me nor treating me as a wife)."

The fourth one said,

"My husband is (moderate in temper) like the night of Tihama: neither hot nor cold; I am neither afraid of him, nor am I discontented with him."

The fifth one said,

"My husband, when entering (the house) is a leopard (sleeps a lot), and when going out, is a lion (boasts a lot). He does not ask about whatever is in the house."

The sixth one said,

"If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing; if he sleeps he sleeps he rolls himself (alone in our blankets); and he does not insert his palm to inquire about my feelings."

The seventh one said,

"My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both."

The eighth one said,

"My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)."

The ninth one said,

"My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant (i.e. generous to his guests) and his house is near to the people (who would easily consult him)."

The tenth one said,

"My husband is Malik (possessor), and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests."

The eleventh one said,

- "My husband is Abu Zar` and what is Abu Zar` (i.e., what should I say about him)?
- He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat).
- And he has pleased me, and I have become so happy that I feel proud of myself.
- He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain.
- Whatever I say, he does not rebuke or insult me.
- When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill.
- The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags were always full of provision and her house was spacious.
- As for the son of Abu Zar, what may one say of the son of Abu Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his

hunger.

- As for the daughter of Abu Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife.

- As for the (maid) slave girl of Abu Zar, what may one say of the (maid) slavegirl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."

The eleventh lady added,

"One day it so happened that Abu Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her.

Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand.

He gave me many things, and also a pair of every kind of livestock and said, Eat (of this), O Um Zar, and give provision to your relatives."

She added,

"Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's."

`Aisha then said:

Allah's Messenger (pbuh) said to me, "I am to you as Abu Zar was to his wife Um Zar."

Hadith # 5190

Narrated 'Urwa:

Aisha said,

"While the Ethiopians were playing with their small spears, Allah's Messenger (pbuh) screened me behind him and I watched (that display) and kept on watching till I left on my own."

So you may estimate of what age a little girl may listen to amusement.

Advice to a daughter regarding her husband

Hadith # 5191

Narrated Ibn `Abbas:

I had been eager to ask `Umar bin Al-Khattab about the two ladies from among the wives of the Prophet regarding whom Allah said 'If you two (wives of the Prophet

(pbuh) namely Aisha and Hafsa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet (pbuh) likes). (66.4) till `Umar performed the Hajj and I too, performed the Hajj along with him. (On the way)

`Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when `Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were the two ladies from among the wives of the Prophet (pbuh) regarding whom Allah said: 'If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet (pbuh) likes)?" (66.4)

He said, "I am astonished at your question, O Ibn `Abbas. They were `Aisha and Hafsa."

Then `Umar went on narrating the Hadith and said, "I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in `Awali-al-Medina, used to visit the Prophet (pbuh) in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me.

We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever has done so will be ruined!'

Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet (pbuh) angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allah may get angry for the anger of Allah's Messenger (pbuh) and thus you will be ruined? So do not ask more from the Prophet (pbuh) and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., `Aisha) in her manners for she is more charming than you and more beloved to the Prophet (pbuh)."

`Umar added, "At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more

horrifying than that: Allah's Messenger (pbuh); has divorced his wives.

`Umar added, "The Prophet (pbuh) kept away from his wives and I said "Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet (pbuh) and then the Prophet; entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet (pbuh) divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.'

I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet; was and said to a black slave of his, 'Will you get the permission (of the Prophet (pbuh)) for `Umar (to enter)?' The slave went in, talked to the Prophet (pbuh) about it and then returned saying, 'I have spoken to the Prophet (pbuh) and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave, 'Will you get the permission for `Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.'

So, I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for `Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet (pbuh) has given you permission.' Then I entered upon Allah's Messenger (pbuh) and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!'

And then, while still standing, I said chatting, 'Will you heed what I say, O Allah's Messenger (pbuh)? We, the people of Quraish used to have power over our women, but when we arrived at Medina, we found that the men (here) were overpowered by their women.' The Prophet (pbuh) smiled and then I said to him, 'Will you heed what I say, O Allah's Messenger (pbuh)? I entered upon Hafsa and said to her, "Do not be tempted to imitate your companion (`Aisha), for she is more charming than you and more beloved to the Prophet.' " The Prophet (pbuh) smiled for a second time.

When I saw him smiling, I sat down. Then I looked around his house, and by Allah, I could not see anything of importance in his house except three hides, so I said, 'O Allah's Messenger (pbuh)! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allah.'

Thereupon the Prophet (pbuh) sat up as he was reclining. and said, 'Are you of such an opinion, O the son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Messenger (pbuh)! Ask Allah to forgive me.'

Then the Prophet (pbuh) kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to `Aisha. The Prophet (pbuh) had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty-nine days had passed, the Prophet (pbuh) first entered upon `Aisha. `Aisha said to him, 'O Allah's Messenger (pbuh)! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet (pbuh) said, 'The (present) month is of twenty-nine days.'

`Aisha added, 'Then Allah revealed the Verses of the option. And out of all his-wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what `Aisha had said. "

The Prophet, ' had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month. See Qur'an: (66.4)

A woman should not observe Saum except husband's consent

Hadith # 5192

Narrated Abu Huraira:

The Prophet (pbuh) said,

"A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her).

If a woman deserts her husband's bed

Hadith # 5193

Narrated Abu Huraira:

The Prophet (pbuh) said,

"If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

Hadith # 5194

Narrated Abu Huraira:

The Prophet (pbuh) said,

"If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband).

A woman should not allow anyone to enter the house except husband's consent

Hadith # 5195

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

- "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home;
- and she should not allow anyone to enter his house except with his permission;
- and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

Hadith # 5196

Narrated Usama:

The Prophet (pbuh) said,

"I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire.

Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

To be unthankful to the husband

Hadith # 5197

Narrated `Abdullah bin `Abbas:

During the lifetime of Allah's Messenger (pbuh), the sun eclipsed. Allah's Messenger (pbuh) offered the prayer of (the) eclipse) and so did the people along with him.

He performed a long Qiyam (standing posture) during which Surat-al-Baqara could

have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared.

The Prophet (pbuh) then said,

"The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)."

They (the people) said, "O Allah's Messenger (pbuh)! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward."

He said, "Paradise was shown to me, and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists.

Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women."

The people asked, "O Allah's Messenger (pbuh)! What is the reason for that?" He replied, "Because of their ungratefulness."

It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied,

"They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, "I have never seen any good from you.' "

Hadith # 5198

Narrated `Imran:

The Prophet (pbuh) said,

"I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

Your wife has a right over you

Hadith # 5199

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (pbuh) said, "O `Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Messenger (pbuh)!"

He said,

"Do not do that! Observe the fast sometimes and also leave them (the fast) at other times;

stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

The woman is a guardian in her husband's house

Hadith # 5200

Narrated Ibn `Umar:

The Prophet (pbuh) said,

- "All of you are guardians and are responsible for your wards.
- The ruler is a guardian
- and the man is a guardian of his family;
- the lady is a guardian and is responsible for her husband's house and his offspring;
- and so all of you are guardians and are responsible for your wards."

"Men are protectors and maintainers of women."

Hadith # 5201

Narrated Anas:

Allah's Messenger (pbuh) took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty ninth day he came down. It was said, "O Allah's Messenger (pbuh)! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

The decision of the Prophet ((pbuh)) not to share the beds with his wives and to stay away

Hadith # 5202

Narrated Um Salama:

The Prophet (pbuh) took an oath that he would not enter upon some of his wives for one month. But when twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allah's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty nine days."

Hadith # 5203

Narrated Ibn `Abbas:

One morning we saw the wives of the Prophet (pbuh) weeping, and every one of them had her family with her, I went to the mosque and found that it was crowded with people. Then `Umar bin Al-Khattab came and went up to the Prophet (pbuh) who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet, and asked, "Have you divorced your wives?"

The Prophet, said, "No, but I have taken an oath not to go to them for one month." So, the Prophet (pbuh) stayed away (from his wives) for twenty nine days and then entered upon them.

The beating of women is disapproved

Hadith # 5204

Narrated `Abdullah bin Zam`a:

The Prophet (pbuh) said,

"None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

Not to obey the husband if he orders to do something sinful

Hadith # 5205

Narrated `Aisha:

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet (pbuh) and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair."

The Prophet (pbuh) said,

"No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

"If a woman fears cruelty or desertion on her husband's part..."

Hadith # 5206

Narrated Aisha:

Regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...' (4.128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah:

"There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better." (4.128)

The coitus interruptus

Hadith # 5207

Narrated Jabir:

We used to practice coitus interrupt us during the lifetime of Allah's Messenger (pbuh).

Hadith # 5208, 5209

Narrated Jabir:

We used to practice coitus interrupt us while the Qur'an was being revealed.

Jabir added: We used to practice coitus interrupt us during the lifetime of Allah's Messenger (pbuh) while the Qur'an was being Revealed.

Hadith # 5210

Narrated Abu Sa`id Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Messenger (pbuh) about it and he said, "Do you really do that?" repeating the question thrice,

"There is no soul that is destined to exist but will come into existence, till the Day of Resurrection."

To draw lots among the wives for a journey

Hadith # 5211

Narrated al-Qasim:

Aisha said that whenever the Prophet (pbuh) intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on `Aisha and Hafsa. When night fell the Prophet (pbuh) would ride beside `Aisha and talk with her. One-night Hafsa said to `Aisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" `Aisha said, "Yes, (I agree.)"

So `Aisha rode, and then the Prophet (pbuh) came towards `Aisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). `Aisha missed him, and so, when they dismounted, she put her legs in the Idhkhir and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet (pbuh))."

To give up the turn with the husband to one of his other wives

Hadith # 5212

Narrated `Aisha:

Sauda bint Zam`a gave up her turn to me (`Aisha), and so the Prophet (pbuh) used to give me (`Aisha) both my day and the day of Sauda.

To deal justly between the wives

Marrying virgin while already having a matron wife

Hadith # 5213

Narrated Anas:

The tradition, (of the Prophet) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days;

and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

Marrying a matron while already having a virgin wife

Hadith # 5214

Narrated Anas:

It is the Prophet's tradition that if someone marries a virgin and he has already a matron wife then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife then he should stay with her (the matron) for three days, and then by turns.

Whoever had sexual intercourse with all his wives and then took one bath only

Hadith # 5215

Narrated Anas bin Malik:

The Prophet (pbuh) used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

If a man goes to all his wives in one day

Hadith # 5216

Narrated `Aisha:

Whenever Allah's Messenger (pbuh) finished his `Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsa and stayed with her longer than usual.

If a man takes the permission of his wives so as to stay in the house of one of them

Hadith # 5217

Narrated `Aisha:

During his fatal ailment, Allah's Messenger (pbuh), used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at `Aisha's house till he died there.

`Aisha added: He died on the day of my usual turn at my house. Allah took him unto

Him while his head was between my chest and my neck and his saliva was mixed with my saliva.

To love some of the wives more than the others

Hadith # 5218

Narrated Ibn `Abbas:

`Umar entered upon Hafsa and said, "O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allah's Messenger (pbuh) for her."

By 'her' he meant `Aisha. `Umar added, "Then I told that to Allah's Messenger (pbuh) and he smiled (on hearing that)."

To claim having more things or better qualities than one really has

Hadith # 5219

Narrated Asma:

Some lady said,

"O Allah's Messenger (pbuh)! My husband has another wife, so it is sinful of me to claim that he has given me what he has not given me (in order to tease her)?"

Allah's Messenger (pbuh) said,

The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood."

Al-Ghaira

(i.e., honor, prestige or self-respect)

Hadith # 5220

Narrated `Abdullah bin Masud:

The Prophet, said,

"There is none having a greater sense of Ghira than Allah. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc.) There is none who likes to be praised more than Allah does."

Hadith # 5221

Narrated `Aisha:

Allah's Messenger (pbuh) said,

"O followers of Muhammad! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse.

O followers of Muhammad! If you but knew what I know, you would laugh less and weep more!"

Hadith # 5222

Narrated Asma':

I heard Allah's Messenger (pbuh) saying,

"There is nothing (none) having a greater sense of Ghira (self-respect) than Allah."

And narrated Abu Huraira that he heard the Prophet (saying the same).

Hadith # 5223

Narrated Abu Huraira:

The Prophet; said,

"Allah has a sense of Ghira, and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited."

Hadith # 5224

Narrated Asma' bint Abu Bakr:

When Az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies.

I used to carry the date stones on my head from Zubair's land given to him by Allah's Messenger (pbuh) and this land was two third Farsakh (about two miles) from my house.

One day, while I was coming with the date stones on my head, I met Allah's Messenger (pbuh) along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, as he was one of those people who had the greatest sense of Ghira. Allah's

Messenger (pbuh) noticed that I felt shy, so he proceeded.

I came to Az-Zubair and said, "I met Allah's Messenger (pbuh) while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira (See the glossary).

On that Az-Zubair said, "By Allah, your carrying the date stones and you being seen by the Prophet (pbuh) in such a state is more shameful to me than your riding with him."

I continued serving in this way till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

Hadith # 5225

Narrated Anas:

While the Prophet (pbuh) was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet (pbuh) was, struck the hand of the servant, causing the dish to fall and break. The Prophet (pbuh) gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous."

Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

Hadith # 5226

Narrated Jabir:

The Prophet, said,

"I entered Paradise and saw a palace and asked whose palace is this? They (the Angels) said, "This palace belongs to `Umar bin Al-Khattab.' I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghira (self-respect (O `Umar))."

`Umar said, "O Allah's Messenger (pbuh)! Let my father and mother be sacrificed for you! O Allah's Prophet! How dare I think of my Ghira (self-respect) being offended by you?"

Hadith # 5227

Narrated Abu Huraira:

While we were sitting with Allah's Messenger (pbuh), (he) Allah's Messenger (pbuh) said, "While I was sleeping, I saw a woman performing ablution beside a palace. I

asked, "Whose palace is this?' It was said, 'This palace belongs to `Umar.' Then I remembered his sense of Ghira and returned."

On that `Umar started weeping in that gathering and said, "O Allah's Messenger (pbuh)! How dare I think of my self-respect being offended by you?"

The jealousy of women and their anger

Hadith # 5228

Narrated Aisha:

That Allah's Messenger (pbuh) said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?"

He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham.' "

Thereupon I said, "Yes (you are right), but by Allah, O Allah's Messenger (pbuh), I leave nothing but your name."

Hadith # 5229

Narrated `Aisha:

I never felt so jealous of any wife of Allah's Messenger (pbuh) as I did of Khadija because Allah's Messenger (pbuh) used to remember and praise her too often and because it was revealed to Allah's Messenger (pbuh) that he should give her (Khadija) the glad tidings of her having a palace of Qasab in Paradise.

Attempt to prevent the daughter's jealousy

Hadith # 5230

Narrated Al-Miswar bin Makhrama

I heard Allah's Messenger (pbuh) who was on the pulpit, saying,

"Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to `Ali bin Abu Talib, but I don't give permission, and will not give permission unless `Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me."

Men will decrease and women will increase

Hadith # 5231

Narrated Anas:

I will narrate to you a Hadith I heard from Allah's Messenger (pbuh) and none other than I will tell you of it. I heard Allah's Messenger (pbuh) saying,

"From among the portents of the Hour are the following:

- Religious knowledge will be taken away;
- General ignorance (in religious matters) will increase;
- illegal Sexual intercourse will prevail;
- Drinking of alcoholic drinks will prevail.
- Men will decrease in number,
- and women will increase in number, so much so that fifty women will be looked after by one man."

A man should not stay with a woman in seclusion

Hadith # 5232

Narrated `Uqba bin `Amir:

Allah's Messenger (pbuh) said, "Beware of entering upon the ladies."

A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?"

The Prophet (pbuh) replied: The in-laws of the wife are death itself.

Hadith # 5233

Narrated Ibn `Abbas:

The Prophet (pbuh) said,

"No man should stay with a lady in seclusion except in the presence of a Dhu-Muhram."

A man stood up and said, "O Allah's Messenger (pbuh)! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such-and-such campaign."

The Prophet (pbuh) said, "Return and perform the Hajj with your wife."

Private meeting between a man and a woman not secluded from the people

Hadith # 5234

Narrated Anas bin Malik:

An Ansari woman came to the Prophet (pbuh) and he took her aside and said (to her). "By Allah, you (Ansar) are the most beloved people to me."

Effeminate men should not enter upon women

Hadith # 5235

Narrated Um Salama:

While the Prophet (pbuh) was with her, there was an effeminate man in the house. The effeminate man said to Um Salama's brother, `Abdullah bin Abi Umaiyya, "If Allah should make you conquer Ta'if tomorrow, I recommend that you take the daughter of Ghailan (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back."

Thereupon the Prophet (pbuh) said (to us), "This (effeminate man) should not enter upon you (anymore)."

The looking of a woman at the Ethiopians

Hadith # 5236

Narrated `Aisha:

The Prophet (pbuh) was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

The going out of women for their needs

Hadith # 5237

Narrated `Aisha:

Once Sa`da bint Zam`a went out at night for some need, and `Umar saw her, and

recognizing her, he said (to her), "By Allah, O Sa`da! You cannot hide yourself from us."

So she returned to the Prophet (pbuh) and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand.

Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet (pbuh) was saying: "O women! You have been allowed by Allah to go out for your needs."

The permission taken by a woman from her husband to go to the mosque

Hadith # 5238

Narrated Salim's father:

The Prophet (pbuh) said,

"If the wife of anyone of you asks permission to go to the mosque, he should not forbid her."

Visiting or looking at women having foster suckling relations

Hadith # 5239

Narrated `Aisha:

My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your uncle, so allow him to come in." I said, "O Allah's Messenger (pbuh)! I have been suckled by a woman and not by a man."

Allah's Messenger (pbuh) said, "He is your uncle, so let him enter upon you."

And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

A woman should not look at or touch the body of another woman to describe to her husband

Hadith # 5240

Narrated `Abdullah bin Mas`ud:

The Prophet (pbuh) said,

"A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Hadith # 5241

Narrated `Abdullah:

The Prophet (pbuh) said,

"A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

"I will go round all my wives tonight."

Hadith # 5242

Narrated Abu Huraira:

The Prophet Solomon son of (the Prophet) David said, "Tonight I will go round (i.e., have sexual relations with) one hundred women (my wives) every one of whom will deliver a male child who will fight in Allah's Cause."

On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it.

Then he had sexual relations with them but none of them delivered any child except one who delivered a half person.

The Prophet (pbuh) said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

If a man is away for a long time, he should not enter his house at night.

Hadith # 5243

Narrated Jabir bin `Abdullah:

The Prophet (pbuh) disliked that one should go to one's family at night (on returning from a journey).

Hadith # 5244

Narrated Jabir bin `Abdullah:

Allah's Messenger (pbuh) said,

"When anyone of you is away from his house for a long time, he should not return to his family at night."

Seeking to beget children

Hadith # 5245

Narrated Jabir:

I was with Allah's Messenger (pbuh) in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allah's Messenger (pbuh) . He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you could play and who could play with you?"

Then when we approached (Medina) and were going to enter (it), the Prophet (pbuh) said,

"Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair."

Hadith # 5246

Narrated Jabir bin `Abdullah:

The Prophet (pbuh) said,

"If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair"

Allah's Messenger (pbuh) further said, "(O Jabir!) Seek to have offspring, seek to have offspring!"

The woman should shave her pubic hair, and should comb the hair.

Hadith # 5247

Narrated Jabir bin `Abdullah:

We were with the Prophet (pbuh) in Ghazwa, and when we returned and approached Medina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was

Allah's Messenger (pbuh). I said, "O Allah's Messenger (pbuh)! I am newly married " He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron" He said, "Why didn't you marry a young girl so that you could play with her and she with you?"

When we reached (near Medina) and were going to enter it, the Prophet (pbuh) said, "Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

"Do not reveal adornments except to her husbands"

Hadith # 5248

Narrated Abu Hazim:

The people differed about the type of treatment which had been given to Allah's Messenger (pbuh) on the day (of the battle) of Uhud. So they asked Sahl bin Sa`d As-Sa`id who was the only surviving Companion (of the Prophet) at Medina. He replied,

"Nobody is left at Medina who knows it better than I. Fatima was washing the blood off his face and `Ali was bringing water in his shield, and then a mat of datepalm leaves was burnt and (the ash) was inserted into the wound."

'And those among you who have not come to the age of puberty.'

Hadith # 5249

Narrated `Abdur-Rahman bin `Abis:

I heard Ibn `Abbas answering a man who asked him, "Did you attend the prayer of `Id al Adha or `Idal- Fitr with Allah's Messenger (pbuh)?"

Ibn `Abbas replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age).

Ibn `Abbas further said, Allah's Messenger (pbuh) went out and offered the Id prayer and then delivered the sermon."

Ibn `Abbas did not mention anything about the Adhan (the call for prayer) or the Iqama.

He added, "Then the Prophet (pbuh) went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching

out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.) and throwing (it) towards Bilal.

Then the Prophet (pbuh) returned with Bilal to his house. "

The man's poking his daughter in the flank while admonishing her

Hadith # 5250

Narrated `Aisha:

Abu Bakr admonished me and poked me with his hands in the flank, and nothing stopped me from moving at that time except the position of Allah's Messenger (pbuh) whose head was on my thigh.



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