

الحنان تجاه الاطفال
في الاسلام

*Kindness towards children
in Islam*

موارد إسلامية مجانية

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حدث أنس أنه كان يمشي مع رسول الله ﷺ فر بصبيان
فسلم عليهم
صحيح مسلم كتاب السلام

Anas narrated that he was walking with the Messenger of Allah (SAW), and He passed by some children and greeted them.

Sahih Muslim, The book of greeting

قال النبي ﷺ ليس منا من لم يرحم صغيرنا
جامع الترمذي كتاب البر والصلة

The Prophet (SAW) said: Whoever does not show mercy to our little ones is not of us.

Sunan Al-Tirmidhi, The book of righteousness and kinship ties

قال رسول الله ﷺ اعدلوا بين ابنائكم اعدلوا بين ابنائكم
سنن النسائي كتاب النحل

The Messenger of Allah (SAW) said: Treat your children justly, treat your children justly.

Sunan Al-Nasa'i, The book of gift-giving

النبي ﷺ مرَّ ببعض المدينة فإذا هو بجوار يضر بن بدفهن ويتغنن
ويقلن نحن جوار من بني النجار يا حبذا محمد من جار فقال
النبي ﷺ يعلم الله إني لأحبكن
سنن ابن ماجه كتاب النكاح

The Prophet (SAW) passed by part of Medina, and came upon some servant girls playing their tambourine drums and singing, and they said: “We are servant girls from Banu Al-Najjar, oh what a lovely neighbour Muhammad is!” And the Prophet (SAW) said: Allah knows that indeed I love you all.
Sunan Ibn Majah, The book of marital relations

عن جابر بن سمرة قال صليت مع رسول الله ﷺ صلاة الأولى
ثم خرج إلى أهله وخرجت معه فاستقبله ولدان فجعل يمسح
خدي احدهم واحداً واحداً قال وأما أنا فمسح خدي قال
فوجدت ليده برداً أو ريحاً كأنما أخرجها من جوة عطار
صحيح مسلم كتاب الفضائل

Jabir ibn Samura said: I prayed the first prayer with the Messenger of Allah (SAW), then He left to go to his household, and I went with Him. And some children came up to Him, and He began to rub the cheeks of one of them, one at a time. And He also rubbed my cheek, and I felt a freshness on his hand, or an aroma, as if He had taken it out of the fragrance container of a perfumer.

Sahih Muslim, The book of virtues

يوسف بن عبدالله بن سلام قال سماني رسول الله ﷺ يوسف
وأقعدني على حجره ومسح على رأسي
الأدب المفرد للبخاري باب مسح رأس الصبي

Yusuf ibn 'Abdillah ibn Salaam said: The Messenger of Allah (SAW) called me Yusuf, sat me on His lap, and rubbed my head.

Al-Bukhari, Al-adab Al-mufrad, Section: rubbing a child's head

عن النبي ﷺ قال إني لأقوم في الصلاة فأسمع بكاء الصبي
فأوجز في صلاتي كراهية أن أشق على أمه
سنن النسائي كتاب الإمامة

The Prophet (SAW) said: Indeed I come to prayer, although if I hear a little boy crying I cut my prayer short since I hate to make it hard on his mother.

Sunan Al-Nasa'i, The book of leading prayer

عن أسامة بن زيد رضي الله عنهما كان رسول الله ﷺ يأخذني
فيقعدني على فخذه ويقعد الحسن على فخذه الأخرى ثم يضمهما
ثم يقول اللهم ارحمهما فإني ارحمهما
صحيح البخاري كتاب الأدب باب وضع الصبي على الفخذ

Usama ibn Zaid (may Allah be pleased with them both) related that the Messenger of Allah (SAW) would take him and sit him on His thigh, and sit Hasan on His other thigh, then He would embrace the two of them and say: Oh Allah! Be merciful to these two, for indeed I am merciful to them.

Sahih Al-Bukhari, The book of manners, Chapter: putting children on thighs

عن أم عطية قالت أمرنا رسول الله ﷺ أن نُخرجهن في الفطر والأضحى العواتق والحِيض وذوات الخدور فأما الحيض فيعتزلن الصلاة ويشهدن الخير ودعوة المسلمين قلت يا رسول الله إحدانا لا يكون لها جلباب قال لتلبسها أختها من جلبابها
صحیح مسلم کتاب صلاة العیدین

From Umm ‘Atiyya who said: The Messenger of Allah (SAW) ordered us, on ‘Eid Al-fitr and ‘Eid Al-adha, to bring out girls that were just beginning to mature, menstruating women, and women that were in seclusion – but menstruating women were to stay away from prayer – so they could be present for the good fortune and the invocations of the Muslims; I said: Oh Messenger of Allah, one of us does not have a *jilbab*. He said: Let her sister dress her with a *jilbab* of hers.

Sahih Muslim, The book of prayer on the two ‘eids

قال رسول الله ﷺ لا تکرهوا البنات فإنهن المؤمنات الغاليات
مسند الإمام أحمد حديث عقبة بن عامر الجهني عن النبي ﷺ

The Messenger of Allah (SAW) said: Do not dislike girls, for indeed they are pleasant and dear.

Musnad Ahmad, Section: hadith of 'Uqba ibn 'Amir Al-Juhani from the Prophet (SAW)

جلس فاحتبي ثم قال أين لكاع ادع لي لكاع فجاء حسن يشتد
فوقع في حجره ثم أدخل يده في لحيته ثم جعل النبي ﷺ يفتح
فاه فيدخل فاه في فيه ثم قال اللهم إني أحبه فأحبه وأحب
من يحبه

الأدب المفرد للبخاري باب الاحتباء

He sat down, crouched down, and drew his garment around Himself, and then said: Where is a little rascal girl [laka'] ? Get me a little rascal girl. And Hasan came in running and jumped into His lap, and put his hand into His beard. Then the Prophet (SAW) took and opened up his mouth, and put His mouth into his mouth, then said: Oh Allah, truly I love him, so love him also and love the one who loves him.

Al-Bukhari, Al-adab Al-mufrad, Section: drawing one's garment around oneself while crouching down [ihtibaa]

عن عائشة أن النبي ﷺ وضع صبياً في حجره يحنكه فبال عليه
فدعا بماءٍ فأتبعه
صحيح البخاري كتاب الأدب

‘Aishah related that the Prophet (SAW) placed a boy in His lap to pass pre-chewed dates into his mouth [*tahnik*], and he urinated on Him, so He called for some water and followed up where the urine was.

Sahih Al-Bukhari, The book of manners

رسول الله ﷺ يقول من كانت له ثلاث بنات فصبر عليهن
فأطعمهن وسقاهن وكساهن من جدته كن له حجاباً من النار
مسند الإمام أحمد حديث عقبة بن عامر الجهني عن النبي ﷺ

The Messenger of Allah (SAW) said: Whoever has three daughters, and is patient with them, feeds them, gives them drink, and clothes them out of his wealth and capacity, they are to him a veil from hellfire.

Musnad Ahmad, Section: hadith of ‘Uqba ibn ‘Amir Al-Juhani from the Prophet (SAW)

قال رسول الله ﷺ من عال جاريتين دخلت أنا وهو الجنة
كهايتين وأشار بأصبعيه
جامع الترمذي كتاب البر والصلة

The Messenger of Allah (SAW) said: Whoever provides for two young girls, He and I will enter *Jannah* like these two – and He pointed to his two fingers.

Sunan Al-Tirmidhi, The book of righteousness and kinship ties

ويحرم عليها كشف شيء من بدنها لمراهق أو لإمرأة كافرة
عمدة السالك وعدة الناسك لابن النقيب المصري كتاب النكاح

It is unlawful for a woman to show any part of her body to an adolescent boy or to an unbelieving woman.

Ibn Al-Naqib Al-Misri, 'Umda Al-salik, The book of marital relations

عن أنس بن مالك أن امرأة دخلت على عائشة ومعها صبيان
لها فأعطتها ثلاث تمرات فاعطت كل صبي تمره فأكل الصبيان
ثمرتهما ثم نظرا إلى أمهما فأخذت التمرة فشقتها نصفين فاعطت
ذا نصفها وذا نصفها فدخل النبي ﷺ فأخبرته عائشة فقال لها
ما أعجبك من ذلك فإن الله عز وجل قد رحمها برحمته صبيها
أحكام النساء لابن الجوزي الباب التاسع والسبعون في ثواب تربية البنات
والنفقة عليهن وعلى الأخوات

Anas ibn Malik related that a certain woman entered in to see ‘Aishah and two boys of hers were with her. She gave her three dates, and she gave each boy a date. And the two boys ate their dates, then looked at their mother; and she took her date and broke it into two halves, and gave half to one and half to the other. The Prophet (SAW) came in and ‘Aishah told him about it. And He said: What makes you marvel about that? Indeed Allah Mighty and Sublime will have mercy on her for her mercy towards her two boys.

Ibn Al-Jawzi, Ahkam Al-nisaa, Chapter seventy-nine: regarding the reward in blessing for raising girls and spending on them and on one’s sisters

﴿وجعل بينكم مودة ورحمة﴾ الروم ٢١

{ He set affection and mercy among you }

Al-rum 21

والرحمة [كناية] عن الولد
تفسير البيضاوي

“Mercy” is an allusion to children.

Tafsir Al-Baydawi

جابر بن عبد الله رضي الله عنهما يقول تزوّجتُ فقال لي رسول الله ﷺ ما تزوجت فقلت تزوجت ثيباً فقال ما لك وللعدارى ولعابها فذكرت ذلك لعمر بن دينار فقال عمرو سمعت جابر بن عبد الله يقول قال لي رسول الله ﷺ هلاًّ جارية تلاعبها وتلاعبك

صحیح مسلم کتاب النکاح

Jabir ibn Abdullah (may Allah be pleased with them both) said: I got married, and the Messenger of Allah (SAW) said to me: What have you married? Jabir said: I married a previously married woman. And He said: What's with you, don't you like virgins and their saliva [li'abiha] ? And I [the narrator] mentioned that to 'Amr ibn Dinar, and 'Amr said: I heard Jabir ibn Abdullah say: The Messenger of Allah (SAW) said to me: Why not a young servant girl so you can play with her and she can play with you?

Sahih Al-Bukhari, The book of marital relations

عن ابن المسيب قال قال رسول الله ﷺ تُستأمر اليتيمة في نفسها فصمتها إقرارها

المصنف لعبد الرزاق كتاب النكاح باب إستمارة اليتيمة في نفسها

Ibn Al-Musayyib said: The Messenger of Allah (SAW) said: Orphan girls are to be consulted

regarding themselves; and their silence is their acknowledgement.

'Abd Al-Razzaq, the Musannaf, The book of marital relations, Section: consulting with orphan girls regarding themselves

أن جارية بكرة أتت النبي ﷺ فذكرت أن أباهما زوجها وهي
كارهة نفيها النبي ﷺ
سنن أبي داود كتاب النكاح

A young virgin girl came to the Prophet (SAW) and mentioned that her father had married her off against her will, so the Prophet (SAW) let her decide.

Sunan Abu Dawud, The book of marital relations

قال ابن عباس إن الله حلیم رحيم بالمؤمنين يحب الستر وكان
الناس ليس لبيوتهم ستور ولا حجاب فربما دخل الخادم أو الولد
أو يتيمة الرجل والرجل على أهله فأمرهم الله بالإستئذان في تلك
العورات فجاءهم الله بالستور والخير فلم أر أحداً يعمل بذلك بعد
سنن أبي داود كتاب الأدب

Ibn 'Abbas said: Truly Allah is forbearing and merciful to the believers; He loves covering up, but people did not have curtains or screens in their houses, and perchance a servant or a child or

someone's orphan girl would enter while a man was on top of a woman of his household. So Allah ordered them to ask permission for those times of nakedness; and Allah brought them curtains and ease. And I did not see anyone do that afterwards.

Sunan Abi Dawud, The book of manners

عن زيد بن ثابت أنه كان يقول في الرجل يطلق الأمة ثلاثاً ثم يشتريها انها لا تحل له حتى تنكح زوجاً غيره
موطأ إمام مالك كتاب النكاح

Regarding a man who divorces a servant girl three times and then purchases her, Zaid ibn Thabit said: Indeed she is unlawful for him until she has marital relations with another man.

Muwatta Malik, The book of marital relations

والمرأة طفلة ما دامت صغيرة ثم وليدة إذا تحركت ثم كاعب
إذا كعب ثديها ثم ناهد إذا زاد ثم معصر إذا ادركت ثم خود
إذا توسطت الشباب

أخبار النساء لابن قيم الجوزية باب خلق النساء

A woman is a baby while she is little, then a girl when she moves around, then swollen when her breasts take shape, then prominent when they grow, then expressed when she attains fullness, then refined when she steps into youth.

Ibn Qayyim, Akhbar Al-nisaa, Section: the features of women

كانت الأمة من إماء أهل المدينة لتأخذ بيد رسول الله ﷺ
فتنطلق به حيث شاءت
صحيح البخاري كتاب الأدب

Any servant girl from among the servant girls of the people of Medina could take hold of the Messenger of Allah's (SAW) hand and head off with Him to wherever she wished.

Sahih Al-Bukhari, The book of manners

قوله فتنطلق به حيث شاءت في رواية أحمد فتنطلق به في حاجتها
وله من طريق علي بن زيد عن أنس إن كانت الوليدة من ولائد
أهل المدينة لتتجيء فتأخذ بيد رسول الله ﷺ فما ينزع يده من
يدها حتى تذهب به حيث شاءت وأخرجه ابن ماجه من هذا
الوجه والمقصود من الأخذ باليد لازمه وهو الرفق والانقياد
فتح الباري لابن حجر كتاب الأدب باب الكبر

His [Bukhari's] words “and head off with Him to wherever she wished”; in a narration of Ahmad “and head off with Him for a need of hers”, and by way of ‘Ali ibn Zaid from Anas: “If one of the girls of the people of Medina indeed came and took hold of the Messenger of Allah's (SAW) hand, He would not take his hand out of her hand until she brought him to where she wished.” Ibn Majah related it this way, where “taking the hand” means an obligation of his, this being kindness and acceptance.

Ibn Hajar Al-'Asqalani, Fath Al-bari, The book of manners

﴿وَاللَّذِينَ هُمْ عَنْ آلِبَنَاتِهِمْ لِيُرْوٰهُنَّ يَكْفُرْنَ﴾
النور ٣٣

{ And do not compel your young girls to prostitution, if they desire chastity } Al-nur 33

وقال مقاتل نزلت في ست جوار لعبدالله بن أبي كان يكرههن على الزنا ويأخذ أجورهن وهن معاذة ومسيكة وأميمة وعمرة وأروى وقتيلة فجاءت احداهن ذات يوم بدينار وجاءت أخرى يبرد فقال لهما ارجعا فيأزينا فقالتا والله لا نفعل قد جاءنا الله بالإسلام وحرم الزنا فأتيا رسول الله ﷺ وشكيتا إليه فأنزل الله تعالى هذه الآية

الواحدى أسباب النزول

Muqatil said: This came down regarding six servant girls of Abdullah ibn Ubayy; he would compel them to fornicate and would take their earnings. They were: Mu'adhah, Musaikah, Umaimah, 'Amrah, Arwa, and Qutailah. One day one of them brought back one dinar and another brought back a garment, and he said to them: Go back and fornicate some more. But they said: We swear by Allah we will not; Allah has brought Islam to us and has forbidden fornication. And they went to the Messenger of Allah (SAW) and complained to Him, so Allah Most High sent down this verse.

Al-Wahidi, Asbab Al-nuzul

﴿ وَاللَّائِي يَئْسَ مِنَ الْمَحْضِ مِنْ نَسَائِكُمْ إِذَا آرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
 وَاللَّائِي لَمْ يَحْضُوا ﴾ الطلاق ٤

{ And those of your women who despair of menstruation, if you have doubts, the time of watchfulness is three months; and those who have not yet menstruated } *Al-talaq* 4

﴿ وَاللَّائِي لَمْ يَحْضُوا ﴾ يعني الصغيرة

تفسير القرطبي

{ And those who have not yet menstruated } : that is, little girls [*saghira*].

Tafsir Al-Qurtubi

يقول وكذلك عدد اللائي لم يحضن من الجواري الصغار إذا
 طلقهن أزواجهن بعد الدخول

تفسير الطبري

He is saying: And likewise the waiting periods [*iddah*] for those girls who have not yet menstruated, if their husbands divorce them after having entered.

Tafsir Al-Tabari

من طلق امرأته قبل الدخول فلا عدة عليها وإن طلق بعده
 لزمها العدة سواء كان الزوجان صغيرين أو بالغين أو أحدهما
 بالغاً والآخر صغيراً والمراد بالدخول الوطء

عمدة السالك وعدة الناسك لابن النقيب المصري كتاب الطلاق

Whoever divorces his woman before entering – there is no obligatory ‘iddah. But if he divorces her after, she is to observe the ‘iddah, whether or not the husband and wife are little, or both have reached puberty, or if one of them has reached puberty and the other is little. And “entering” means intercourse.

Ibn Al-Naqib Al-Misri, ‘Umda Al-salik, The book of divorce

عدة الجوّاري اللّائي لم يبلغن الحيض وقد نكحن ثم طلقن
 فعدهن ثلاثة أشهر
 تفسير مقاتل ابن سليمان

The waiting period for young girls who have not yet attained menstruation but have been in marital relations and then divorced – their waiting period is three months.

Tafsir Muqatil ibn Sulaiman

قوله لقول الله تعالى ﴿ وَاللّائِي لَمْ يَحْضُن ﴾ ﴿ فَجَعَلَ عِدَّتَهَا ثَلَاثَةَ
 أَشْهُرٍ قَبْلَ الْبُلُوغِ أَيْ فَدَلَّ عَلَى أَنْ نِكَاحَهَا قَبْلَ الْبُلُوغِ جَائِزٌ
 فَتَحَ الْبَارِي لِابْنِ حَجْرٍ كِتَابَ النِّكَاحِ بَابَ إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصَّغَارَ

He [Al-Bukhari] said regarding the word of Allah Most High { And those who have not yet menstruated } : He made their waiting period three months, if before puberty [qabl al-bulugh]. In other words, this makes it clear that marital relations [nikah] with them before puberty is permissible.

Ibn Hajar Al-‘Asqalani, Fath Al-bari, The book of marital relations

يجب على الولي أن يختن الصغير قبل بلوغه
المنهاج في شرح صحيح مسلم للنووي كتاب الطهارة

It is obligatory for a guardian to circumcise young children before puberty.

Al-Nawawi, Al-minhaj fi Sharh Sahih Muslim, The book of purity

عن علي رضي الله عنه أنه كره للجارية أن تُخْفَضَ حتى تبلغ
سبع سنين

أدب النساء لعبد الملك بن حبيب باب ما جاء في سنة النساء في الخفاض
'Ali (may Allah be pleased with him) disliked for young girls to be reduced [circumcised] until they reached seven years of age.

'Abd Al-Malik ibn Habib, Adab Al-nisaa, Section: what is said regarding sunnah for women in reduction [khifad, i.e. circumcision]

بعض الاعراب أنه قال ... شر النساء السويداء الممرّاض وشر
منها الحميراء المحياض
لسان العرب لإبن منظور فصل الغين المعجمة

Some of the Arab Bedouins say ... the worst of women are the little black girls, the ones who get sick a lot; and: the worst of them are the little red girls [humaira], the ones who menstruate a lot.

Ibn Mandhour, Lisan Al-arab, Section: the dotted letter ghain

عن أسماء بن عبید قال قلت لإبن سيرين عندي یتیم قال إصنع
به ما تصنع بولدك اضربه ما تضرب ولدك
الأدب المفرد كتاب الكرم ویتیم

Asmaa ibn 'Ubaid said: I told Ibn Sirin I have an orphan with me. He said: Treat him as you would treat your own child; beat him as you would beat your own child.

Al-adab Al-mufrad, The book of generosity and orphans

عن بنانة عن عائشة قالت بينما هي عندها إذ دخل عليها بجارية
وعليها جلاجل يصوتن فقالت لا تدخلها علي إلا أن تقطعوا جلاجلها
سنن ابي داود كتاب الخاتم

While Bunanah was with her [Aishah], a girl was brought in to see her wearing small bells making sounds. And she said: Don't bring her in to see me unless you cut off her little bells.

Sunan Abu Dawud, The book of signet rings

قال النبي ﷺ مروا الصبي بالصلاة إذا بلغ سبع سنين وإذا بلغ
عشر سنين فاضربوه عليها
سنن ابي داود كتاب الصلاة

The Prophet (SAW) said: Order young boys to observe prayer when they reach seven years of age, and when they reach ten years of age, beat them concerning it.

Sunan Abu Dawud, The book of prayer

﴿لقد كان لكم في رسول الله أسوة حسنة﴾ الطلاق ٤

{ Indeed in the Messenger of Allah there has been a fine example for you all } Al-talaq 4

عن عائشة رضي الله عنها قالت تزوجني النبي ﷺ وأنا بنت ست سنين فقدمنا المدينة فنزلنا في بني الحارث بن خازم فوعكْتُ فتمرَّق شعري فوفى جميمة فأنتني أمي أم رومان وإني لفي أرجوحة ومعِي صواحب لي فصرخت بي فأيتُّها لا أدري ما تريد بي فأخذت بيدي حتى أوقفتني على باب الدار وإني لأنهب حتى سكن بعض نفسي ثم أخذت شيئاً من ماء فمسحت به وجهي ورأسي ثم أدخلتني الدار فإذا نسوة من الأنصار في البيت فقلن على الخير والبركة وعلى خير طائر فأسلمتني إليهن فأصلحن من شأنِي فلم يرعني إلا رسول الله ﷺ ضحى فأسلمتني إليه وأنا يومئذ بنت تسع سنين صحیح البخاری كتاب مناقب الأنصار

‘Aishah (may Allah be pleased with her) said: The Prophet (SAW) married me when I was a six-year-old girl; we came to Medina and stayed with the Banu Al-Harith ibn Khazraj. I grew weary and fell ill, and my hair fell out, then grew back pretty thick. My mother, Umm Ruman, came to me while I was on a swing with some of

my friends. She called to me, and I went to her, not knowing what she wanted with me. And she took my hand and made me stand at the door of the house, and I was short of breath, until my breathing calmed down a bit, then she took some water and rubbed my face and head with it. Then she had me enter the house, and there were some women of the *Ansar* in the house, and they said: “Best wishes and blessings and best of luck.” Then she gave me to the women, and they fixed me up. I wasn’t frightened except that the Messenger of Allah (SAW) came before noon, and she gave me to him. And at the time I was a nine-year-old girl.

Sahih Al-Bukhari, The book of the virtuous traits of the Ansar

وتزوج رسول الله ﷺ عائشة بنت ابي بكر الصديق بمكة وهي بنت سبع سنين وبني بها بالمدينة وهي بنت تسع سنين أو عشر السيرة النبوية لابن هشام الموضوع ذكر أزواجه ﷺ

The Messenger of Allah (SAW) married ‘Aishah bint Abi Bakr Al-Sadiq in Mecca when she was seven years of age, and had sex with her in Medina when she was nine years of age or ten.

Ibn Hisham, Al-sirah Al-nabawiya, Topic section: account of His (SAW) wives

هذا صريح في جواز تزويج الأب الصغيرة بغير اذنها لأنه لا إذن لها والجد كالأب عندنا وقد سبق في الباب الماضي بسط الاختلاف في إشتراط الولي وأجمع المسلمون على جواز تزويجه بنته البكر الصغيرة لهذا الحديث وإذا بلغت فلا خيار لها في فسخه عند مالك والشافعي وسائر فقهاء الحجاز ... وأما وقت زفاف الصغيرة المزوجة والدخول بها فإن إتفق الزوج والولي على شيء لا ضرر فيه على الصغيرة عمل به وإن اختلفا فقال أحمد وأبو عبيد تُجبر على ذلك بنت تسع سنين دون غيرها وقال مالك والشافعي وأبو حنيفة حد ذلك أن تطبق الجماع ويختلف ذلك باختلافهن ولا يضبط بسن

المنهاج في شرح صحيح مسلم للنووي كتاب النكاح باب تزويج الأب البكر الصغيرة

This is unequivocal regarding the permissibility of a father to marry off a little girl without her permission, since there is no permission she can give; grandfathers are like fathers in our view. In the previous chapter the disagreements regarding the stipulations of the guardian were laid out; but Muslims unanimously agree on the permissibility for a man to marry off his little virgin daughter, in light of this hadith. If she has reached puberty, she does not have the choice to go against him, according to Malik, Al-Shafi'i, and the rest of the legal scholars of Hejaz. ... Regarding the time of the wedding ceremony of the young married girl,

and the sex to be had with her – if the husband and the guardian agree to anything in which there is no harm to the little girl, it may be done. If the two of them disagree, Ahmad and Abu 'Ubaid said that a nine-year-old girl can be forced to do it, but not younger. Malik, Al-Shafi'i, and Abu Hanifa said: This depends on her being able to tolerate the sex, and this differs according to differences among girls, and no age limit can be set.

Al-Nawawi, Al-minhaj fi Sharh Sahih Muslim, The book of marital relations; Section: A father marrying off his little virgin daughter

عن عائشة رضي الله عنها قالت لا تُدخَل المرأة زوجها في أقل
من عشر سنين
عيون الأخبار لابن قتيبة كتاب النساء

'Aishah (may Allah be pleased with her) said: A woman should not be brought in to her husband at less than ten years old.

Ibn Qutayba, 'Uyun Al-akhbar, The book of women

وإنه إذا رغب في أمة وجب على سيدها أن يهبها له
إنسان العيون في سيرة الأمين المأمون (السيرة الحلبية) لعلي بن برهان الدين
الحلي باب نبذة من خصائصه ﷺ

Whenever He desired a servant girl, it was obligatory for her owner to give her to Him.

Al-Halbi, Insan Al-'uyun, Section: synopsis of His (SAW) attributes

عن النبي ﷺ أنه قال لم نر للمتحابين مثل النكاح وهذا هو المعنى الذي أشار إليه سبحانه عقيب إحلال النساء حرائرهن وإمائهن عند الحاجة بقوله ﴿ يريد الله أن يخفف عنكم وخلق الإنسان ضعيفاً ﴾

زاد المعاد في هدي خير العباد لابن قايمة الجوزية فصل هديه ﷺ في علاج العشق

The Prophet (SAW) said: We never saw anything like marital relations for two people that love each other. And this is the meaning that the Most High indicated after he made women permissible, both free women and their servant girls, if necessary, by His word { Allah wants to lighten it for you; for man was created weak } [Al-nisaa 28].

Ibn Qayyim, Zad Al-mu'ad fi Hadyi Khair Al-'ibad, Section: His (SAW) guidance in treating infatuation

ولأجل فراغ القلب أبيع نكاح الأمة عند خوف العنت مع أن فيه ارقاق الولد وهو نوع إهلاك إحياء علوم الدين للغزالي كتاب آداب النكاح الباب الأول في الترغيب في النكاح والترغيب عنه

In order to clear the heart, marital relations with servant girls was made permissible if distress [*anat*, i.e. adultery] was feared, even though in this the child will become a slave, which is a kind of destruction.

Al-Ghazali, Ihyaa 'Ulum Al-din, The book of manners in marital relations

وفرض على الأمة والحرّة أن لا يمنعا السيد والزوج الجماع متى
دعاهما ما لم تكن المدعوة حائضاً أو مريضة تتأذى بالجماع أو
صائمة فرض فإن امتنعت لغير عذر فهي ملعونة
الحلى لابن حزم كتاب النكاح

It is incumbent on servant girls and free women to not refuse the master or the husband when he calls for them, provided the woman who is called is not menstruating, or sick, such that she would be hurt by sex, and provided she is not observing an obligatory fast. If she refuses herself without an excuse, she is cursed.

Ibn Hazm, Al-muhalla, The book of marital relations

وأما الصغيرة فإن كانت ممن يمكن وطؤها فوطؤها زنى يوجب
الحد لأنها كالكبيرة في ذلك وإن كانت ممن لا تصلح للوطء
ففيها وجهان كالميتة قال القاضي لا حد على من وطئ صغيرة
لم تبلغ تسعاً لأنها لا يشتهى مثلها فأشبه ما لو أدخل إصبعه
في فرجها وكذلك لو إستدخلت امرأة ذكر صبي لم يبلغ عشرًا
لا حد عليها

المغني لابن قدامة كتاب الحدود مسألة قال والزاني من أتى الفاحشة من
قبل أو دبر

Regarding a little girl [*saghira*]: if she is of those with whom intercourse is feasible, then intercourse with her is adultery, and punishment

is obligatory, since she is like a grown woman in this regard. If she is of those not suitable for intercourse, then there are two points of view, as in the case of a dead woman. Al-Qadi said: There is no punishment for someone who has intercourse with a little girl who has not yet reached the age of nine, since no desire can be felt for such as her, and it is similar to if he had stuck his finger in her vagina. Similarly if a woman inserts the penis of a boy who has not yet reached the age of ten; there is no punishment upon her.

Ibn Qudama, Al-mughni, The book of legal punishments, Issue: An adulterer is someone who commits disgraceful acts in the front parts or the rear

فإن السمينة الضخمة تحتمل الجماع ولو صغيرة السن
رد المختار على الدر المختار لإبن عابدين كتاب الطلاق

Big fat girls can tolerate sex even if they are young.

Ibn 'Abidin, Radd Al-muhtar, The book of divorce

قوله وتواري حشفة في قبل أو دبر عليهما ... التواري في الميتة
والصغيرة لا يوجب الغسل إلا بالإتزال
البحر الرائق شرح كنز الدقائق لزيد الدين ابن نجيم كتاب الطهارة

Regarding his [Al-Nasafi's] words “and the concealment of the head of a penis in the front

part or the rear; both require”. ... concealment in a dead woman or a little girl does not necessitate washing except in the case of ejaculation.

Ibn Nujaim, Al-bahr Al-ra'iq Sharh Kanz Al-daqa'iq, The book of purity

فإن كانت صغيرة لا تشتهى مثلها فلا بأس بالنظر إليها ومن
مسها لأنه ليس لبدنها حكم العورة ولا في النظر والمس معنى
خوف الفتنة

كتاب المبسوط للسرخسي كتاب الإستحسان

If she is a little girl like those for which no desire can be felt, there is no problem with looking at her or touching her, since her body does not meet the ruling for nakedness [*'awrah*], and there is no risk of being enticed by looking or touching.

Al-Sarakhsi, Al-mabsut, The book of discretion in legal decisions [istihsan]

اجمعوا أن نكاح الأب ابنته الصغيرة البكر جائز إذا زوجها
من كفء

الإجماع لابن المنذر كتاب النكاح ٣٥٠

They are in universal agreement that it is permissible for a father to give his little virgin daughter for marital relations, as long as he marries her to someone suitable.

Ibn Al-Mundhir, Al-Ijma', The book of marital relations, item 350

وفي وطء الصغير أيضاً وجهان أحدهما ينشرها وهو قول أبي يوسف لأنه وطء لآدمية حية في القبل أشبهه وطء الكبير والثاني لا ينشرها وهو قول أبي حنيفة لأنه ليس بسبب للبعضية أشبهه وطء الميتة
 المغني لابن قدامة كتاب النكاح مسألة قال ووطء الحرام محرّم كما يحرم وطء الحلال والشبهة

Regarding intercourse with little children, there are also two points of view. One of them is that it carries a prohibition, which is what Abu Yusuf said, because it is intercourse with a living human in its front part, similar to intercourse with an adult. The second is that it does not carry a prohibition, which is what Abu Hanifa said, since it is not for the purpose of offspring, similar to intercourse with a dead woman.

Ibn Qudama, Al-mughni, The book of marital relations, Item: He said: And unlawful intercourse is prohibitive just as is lawful or dubious intercourse

مسألة قال ومن وطء زوجته وهي صغيرة ففتقها لزمه ثلث الدية معنى الفتق خرق ما بين مسلك البول والمني ... فإن الضمان اثنا يجب بوطء الصغيرة أو النحيفة التي لا تحمل الوطاء دون الكبيرة المحتملة له

المغني لابن قدامة كتاب الديات مسألة قال ووطء الحرام محرّم كما يحرم وطء الحلال والشبهة

He [Al-Khiraqi] said: Whoever has intercourse with his wife while she is still little, and tears her [*fataqaha*], he is obliged to give a third of the indemnity.

The meaning of "tear" is ripping between where urine and sexual fluid come out. ... A guarantee payment is indeed required for intercourse with a little girl [*saghira*] or delicate girl [*nahifa*] that can not withstand the intercourse, but not a grown girl that is able to withstand it.

Ibn Qudama, Al-mughni, The book of indemnities, Issue: He said: And unlawful intercourse is prohibitive just as is lawful or dubious intercourse

قال وإن زنى بصبية لا يجامع مثلها فأفضاها فلا حد عليه
لأن وجوب حد الزنا يعتمد كمال الفعل وكمال الفعل لا يتحقق
بدون كمال المحل فقد تبين أن المحل لم يكن محلاً لهذا الفعل حين
أفضاها بخلاف ما إذا زنى بها ولم يفضها لأنه تبين أنها كانت
محلاً لذلك الفعل حين احتملت الجماع ولأن الحد مشروع للزجر
وإنما يشع الزجر فيما يميل الطبع إليه وطبع العقلاء لا يميل إلى
وطء الصغيرة التي لا تشتهي ولا تحمل الجماع فلهذا لا حد عليه
ولكنه يعزر لارتكابه ما لا يحل له شرعاً
المبسوط للسرخسي كتاب الحدود

He [Marzawi] said: If a man adulterates with a girl like those with which no sex can be had, and opens her [*afdaha*], there is no punishment upon him.

This is because the obligation of punishment for adultery rests on completion of the act, and the act is not fully realized without full intent; it is clear that it was not the intent when he opened her, in contrast to if he had adulterated with her but did not open her, since it is clear that she was the intent of this act when she put up with the sex, and since legal punishment is prescribed in reprimand, and reprimand is prescribed for what one's nature is inclined towards, but the nature of rational people is not inclined towards intercourse with little girls who can not feel desire and who can not bear the sex; for this reason there is no obligatory penalty [hadd] due him, although he may be given a discretionary punishment [ta'zir] for committing what is not lawfully permissible to him.

Al-Sarakhsi, Kitab Al-mabsut, The book of legal punishments

فيجب الغسل ... على الفاعل والمفعول به إلا إذا كان الفاعل أو
 المفعول به صبياً أو صبياً فإنه لا يقال وجب عليه لأنه ليس
 مكلفاً ولكن يقال صار جنباً فإن كان مميزاً وجب على الولي أن
 يأمره بالغسل كما يأمره بالوضوء

المنهاج في شرح صحيح مسلم للنووي كتاب الحيض باب بيان أن الجماع كان
 في أول الاسلام لا يوجب الغسل إلا أن ينزل المني وبيان نسخه وأن الغسل
 يجب بالجماع

Washing is required ... for the one that does it and the one that gets it done to them, except if the one that does it or the one that gets it done to them is a young boy [sabiyy] or young girl [sabiyya], in which case it is not said to be required, since a little boy is not yet responsible for his actions, although it can be said that he has become sexually impure, and if he is of the age of discernment it is obligatory for his guardian to ask him to wash, just as he asks him to perform ablution.

Al-Nawawi, Al-minhaj fi Sharh Sahih Muslim, The book of menstruation, Section: substantiating that in sex at the beginning of Islam, washing was not obligatory unless semen was discharged, and substantiating that this was abrogated and that washing is always obligatory upon sex

نقول يجوز للرجل أن يغسل الصبية إذا كان لها دون سبع سنين
ولأن ذلك الزمان لا يثبت فيه حكم العورة فيجوز أن تُرى
هذا قول أصحابنا وقال ابن عقيل عندي أن ما لم تتحرك الشهوة
بالنظر إليه في العادة لا يعطى حكم العورات
أحكام النساء لابن الجوزي الباب السابع عشر في كراهية الحمام للنساء

We can say that it is permissible for a man to bathe a young girl if she is under seven years of age; and since at this time the ruling of nakedness is not affirmed, it is permissible for her to be seen. This is what our companions say. And Ibn

‘Aqil said: I hold that as long as desire is not aroused by generally looking at it, it is not given the ruling of nakednesses.

Ibn Al-Jawzi, Ahkam Al-nisaa, Chapter seventeen: concerning the disapproval of public baths for women

الرابع مس فرج الآدمي بباطن الكف والأصابع خاصة ولو سهواً أو بلا شهوة قبلاً أو دبراً ذكراً أو أنثى من نفسه أو غيره ولو من ميت وطفل ومحلّ جبّ وإن إكتسى جلدًا أو أشلّ ولو مقطوعاً وبيدٍ شلاء لا فرج بهيمة ولا برؤوس الأصابع وما بينها وحرف الكف

عمدة السالك وعدة الناسك لابن النقيب المصري كتاب الطهارة باب أسباب الحدث

The fourth [cause for ritual impurity] is touching the crotch of a human being with the inside of the palm and fingers in particular, even if inadvertently or without desire, in the front or in the rear, male or female, oneself or someone else, and even a dead person or a child; but this is retracted if one is clothed with leather or is crippled, or even severed or with a paralyzed hand; not so [i.e. there is no impurity] for the crotch of an animal, and neither with the tips of the fingers or what is between them, or the edge of the palm.

Ibn Al-Naqib Al-Misri, ‘Umda Al-salik, The book of purity, Section: causes for ritual impurity [hadath]

روي عن أحمد في رجل خاف أن تنشقّ مثانته من الشبق أو
تنشق أنثياه لحبس الماء ... فإن كان له أمة طفلة أو صغيرة
إستمنى بيدها
بدائع الفوائد لابن قيمّ

It was narrated from Ahmad concerning a man who feared that his bladder might burst from sex drive, or that his testicles might burst from retaining the fluid ... if he has a small or child servant girl, he may masturbate using her hand.

Ibn Qayyim, Bada'ia Al-fawa'id

عن عطاء ﴿ يسألونك عن الأنفال ﴾ قال هي ما شدّ من
المشركين إلى المسلمين بغير قتال من عبد أو أمة أو متاع أو
نفل فهو للنبي ﷺ يصنع فيه ما شاء
تفسير الطبري

Regarding { They ask you about the spoils }
[Al-anfal 1], 'Ataa said: This is whatever is separated from the Idolaters [Mushrikeen] for the Muslims without fighting, including slaves, servant girls, goods, or loot; it is for the Prophet (SAW) for him to do with it what He wishes.

Tafsir Al-Tabari

ولو تزوج حربي رضيعتين ثم أرضعتهما امرأة ثم أسلموا فهذا وما لو كانتا أختين حين تزوجهما سواء على الخلاف الذي بيننا وإن كانت إنما أرضعتهما بعدما أسلموا فقد فسد نكاحهما جميعاً وكذلك لو أسلم الزوج وهم من أهل الكتاب ثم أرضعتهما امرأة ولو كان تزوج الحربي كبيرة ورضيعة وللكبيرة لبن فأرضعت الصغيرة ثم أسلموا ففي قول أبي حنيفة رضي الله تعالى عنه نكاحهما فاسد ولو كان الارضاع بعد الاسلام بطل نكاحهما بالاتفاق بمنزلة ما لو تزوجهما بعد الاسلام وكذلك لو أسلم الزوج ثم أرضعت الكبيرة الصغيرة فقد فسد نكاحهما ولو كانت الكبيرة أسلمت وحدها ثم أرضعت الصغيرة فعند محمد رحمه الله يفسد نكاحها ويجوز نكاح البنت ولو كان الذي أسلم أبو الصغيرة ثم أرضعت الكبيرة الصغيرة فقد فسد نكاحهما جميعاً

كتاب السير الكبير للشيباني باب من نكاح أهل الحرب مما لا يجوز في دار الاسلام

If a fighter marries two infant girls [*radi'atain*], and then another woman suckles them, and then they all yield into Islam, then there is no difference between this and if the two of them were sisters when he married them, in contrast to what we explained earlier. If indeed she suckles both of them after they have yielded into Islam, then marital relations with both of them become invalid; similarly if the husband yields

into Islam and they are People of the Book, and then another woman suckles them. If a fighter marries a grown girl and an infant girl, and the grown one has milk and suckles the little one, and then they yield into Islam, then according to what Abu Hanifa (may Allah Most High be pleased with him) said, marital relations with both of them become invalid. Even if the suckling occurred after them becoming Muslims, it is agreed that marital relations with both of them become invalid, by the same consideration as if he had married them after the Islam; similarly if the husband yields into Islam and then the grown one suckles the little one – marital relations with both of them become invalid. If only the grown one yields into Islam, and then suckles the little one, then according to Muhammad (may Allah have mercy on him), marital relations with her become invalid, but marital relations with the girl are permitted. If the one who yields into Islam is the father of the little one, and then the grown one suckles the little one, marital relations with both of them become invalid.

Al-Shaybani, Kitab Al-siyar Al-kabir, Section: marital relations of the warring party that are not permitted in Islamic territory [dar al-Islam]

عن ابن عباس قال كما عند رسول الله ﷺ فر غلام من الأنصار وكان جميلاً فحدق رسول الله ﷺ النظر إليه فقال له جبريل عليه السلام لم حدقت بنظرك إليه قال رأيت جمال وجهه فسبحت الله أحسن الخالقين

إعتلال القلوب للفرائضي باب الفتنة بالمرء والتحرز من إدامة النظر اليهم

Ibn 'Abbas said: We were with the Messenger of Allah (SAW), and a boy from the *Ansar* passed by, and he was beautiful, and the Messenger of Allah (SAW) stared at him. And Jibril (peace be upon him) said to Him: Why did you stare at him? He said: I saw the beauty of his face and I praised Allah, the best of creators.

Al-Khara'iti, I'tilal Al-qulub, Section: the enticement of smooth, beardless boys and precaution against prolonged looking at them

سوار بن عبدالله القاضي قال حدثنا الأصمعي قال ما خلق الله تعالى شيئاً أحسن من المرء ولو علم شيئاً أحسن منهم لأدخل أهل الجنة على صفتهم

إعتلال القلوب للفرائضي باب الفتنة بالمرء والتحرز من إدامة النظر اليهم

Siwar ibn Abdullah Al-Qadi said: Al-Asma'i related to us saying: Allah Most High did not create anything finer than smooth, beardless boys [*al-murd*]; and if He knew of something finer than them, He would admit people into *Jannah* looking like that instead.

Al-Khara'iti, I'tilal Al-qulub, Section: The enticement of smooth, beardless boys and precaution against prolonged looking at them

وماذا على الرجل إذا مس يد الصبي الأمد فهل هو من جنس النساء ينقض الوضوء أم لا وما على الرجل إذا جاء إلى عبده المردان ومد يده إلى هذا وهذا ويتلذذ بذلك وما جاء في التحريم من النظر إلى وجه الأمد الحسن وهل هذا الحديث المروي أن النظر إلى الوجه المليح عبادة صحيح أم لا وإذا قال أحد أنا ما أنظر إلى المليح الأمد لأجل شيء ولكني إذا رأيته قلت سبحان الله تبارك الله أحسن الخالقين فهل هذا القول صواب أم لا أفتونا مأجورين فأجاب قدس الله روحه ونور ضريحه ورحمه ورضي عنه ونفع بعلمه وحشرنا في زمرة الحمد لله إذا مس الأمد لشهوة ففيه قولان في مذهب أحمد وغيره أحدهما أنه كمس النساء لشهوة ينقض الوضوء وهو المشهور في مذهب مالك وذكره القاضي أبو يعلى من شرح المذهب وهو أحد الوجهين في مذهب الشافعي والثاني أنه لا ينقض وهو المشهور من مذهب الشافعي والقول الأول أظهر فإن الوطء في الدبر يفسد العبادات التي تفسد بالوطء في القبل كالصوم والاحرام والاعتكاف ويوجب الغسل كما يوجب هذا التفسير الكبير لابن تيمية سورة النور

What a man must do if he touches the hand of a smooth and beardless boy; is this in the same category as women, invalidating ablution, or not? And what must a man do if he comes to a smooth, beardless servant of his, and puts his hand on this and that, and takes pleasure from it? And what has been said regarding the prohibition of looking at

the pleasing face of a smooth, beardless boy? And is the hadith that has been related – that looking at a nice face is worship – sound or not? And if someone says: I do not look at a nice smooth, beardless boy for any reason, but if I see one I say “Exalted is Allah, blessed is Allah, the best of creators” – is it correct to say this or not? Grant us the reward of your judgment. And he (may Allah consecrate his spirit and illuminate his grave and have mercy on him and be pleased with him and make profitable his knowledge and bring us close together in his party) answered: Praise be to Allah, if a man “touches” a smooth, beardless boy out of desire, there are two opinions in the school of Ahmad and others. The first of these is that, like touching women out of desire, ablution is invalidated; this is widespread in the school of Malik, mentioned by Qadi Abu Ya’la in commentary on this school. This is one of two views in the school of Al-Shafi’i. The second opinion is that it is not invalidated; this is widespread in the school of Al-Shafi’i. The first opinion is the purest, for indeed intercourse in the rear annuls the acts of worship that are annulled by intercourse in the front, such as fasting, ritual purity for pilgrimage [*ihram*], and remaining in the mosque for devotion [*i’tikaf*], and necessitates washing as this necessitates it.

Ibn Taymiyya, Al-tafsir Al-kabir, Surah Al-nur

عن النجيب بن السري قال كان يقال لا يبيت الرجل في
البيت مع المرد

إعتلال القلوب للخرائطي باب الفتنة بالمرد والتحرز من إدامة النظر اليهم

Nujaib ibn Al-Sari said: It is said that a man should not spend the night in a house with smooth, beardless boys.

Al-Khara'iti, I'tilal Al-qulub, Section: The enticement of smooth, beardless boys and precaution against prolonged looking at them

يروى عن سفيان الثوري أنه قال قال مع الجارية شيطان ومع
الغلام شيطانان

التفسير الكبير لإبن تيمية فصل في غض البصر وترك الشبهات

Sufyan Al-Thawri said: With every girl there is one devil, but with a boy two devils.

Ibn Taymiyya, Al-tafsir Al-kabir, Chapter: lowering one's looking and avoiding suspicions

سفيان الثوري يقول لو أن رجلاً عبث بغلام بين إصبعين من
أصابع رجله يريد الشهوة كان لواطاً

إعتلال القلوب للخرائطي باب الفتنة بالمرد والتحرز من إدامة النظر اليهم

Sufyan Al-Thawri said: Even if a man plays with a boy between two of his toes, desiring it lustfully, he is a homosexual.

Al-Khara'iti, I'tilal Al-qulub, Section: The enticement of smooth, beardless boys and precaution against prolonged looking at them

والتلذذ بمس الأُمرد كمصافحته ونحو ذلك حرام بإجماع المسلمين
الفتاوى الكبرى لإبن تيمية كتاب الطهارة مسألة إذا مس يد الصبي الأُمرد فهل هو
من جنس النساء في نقض الوضوء وما جاء في تحريم النظر إلى وجه الأُمرد الحسن

Taking pleasure in touching a smooth, beardless boy, as in shaking his hand and the like – prohibited by the unanimous consensus of Muslims.

Ibn Taymiyya, Al-fatawa Al-kubra, The book of purity, Item: if a man touches the hand of a smooth, beardless boy, is this in the same category as women as regards invalidating ablution; and what is said regarding the prohibition of looking at the pleasing face of a smooth, beardless boy

فقال بعض شيوخ بغداد اني حملت بالبصرة غلاماً إلى دهليزي فأردت أن أدخله فيه فقال لا تفعل فاني مسحت على خفي وأخاف أن ينتقض وضوئي فعلت بهذا أن الإتيان بين الفخذين لا يوجب الغسل عليهم

محاضرات الادباء ومحاورات الشعراء والبلغاء للراغب الاصفهاني الحد
السادس عشر في المجون والسخف المفاخدة

One of the *sheikhs* of Baghdad said: I took a boy from Basra into my chamber and I wanted to enter him there, but he said: Don't do it, for I have wiped over my socks and I am afraid that my ablution will be invalidated. And so from this I learned that going between the thighs does not make washing obligatory for them.

Al-Raghib Al-Asfahani, Muhadarat Al-udabaa wa Muhawarat Al-shu'raa wa Al-bulaghaa, The sixteenth outline: Regarding jest and absurdity, Subsection: Thighing

ويروى عن يحيى الكندي عن الشعبي وابي جعفر فيمن يلعب
بالصبي إن أدخله فيه فلا يتزوجن أمه
صحيح البخاري كتب النكاح

It is related from Yahya Al-Kindi from Al-Sha'bi and Abu Ja'far regarding someone who plays with a boy, if he puts it into him, then he is absolutely not to marry the boy's mother.

Sahih Al-Bukhari, The book of marital relations

جاء أعرابي إلى النبي ﷺ فقال أتقبلون صبيانكم فما نقبلهم فقال
النبي ﷺ أو أملك لك أن نزع الله من قلبك الرحمة
الأدب المفرد للبخاري باب قبلة الصبيان

A Bedouin came to the Prophet (SAW) and said: Do you people kiss your little boys? We do not kiss them. And the Prophet (SAW) said: Do I have any control over you that Allah has removed mercy from your heart?

Al-Bukhari, Al-adab Al-mufrad, Section: kissing little boys

عن أنس قال رأيت رسول الله ﷺ يفرج بين رجلي الحسن
ويقبل ذكره

تاريخ مدينة دمشق لإبن عساكر حرف العين الحسن بن علي بن ابي طالب
Anas said: I saw the Messenger of Allah (SAW) spread Hasan's legs apart and kiss his penis.

Ibn 'Asakir, Tarikh Madina Dimashq, Section "Ain"

عن ابي ليلي قال كما عند النبي ﷺ فأقبل الحسن يترغ عليه
فرفع عن قيصه وقبل زيبته
كتاب المجموع للنوي كتاب الطهارة

Abu Laila said: We were with the Prophet (SAW), and He went up to Hasan and wallowed over him, lifted up his shirt, and kissed his little penis [zubaiba].

Al-Nawawi, Kitab Al-majmu', The book of purification

عن ابي هريرة قال ما رأيت حسناً قط إلا فاضت عيناى دموعاً
وذلك أن النبي ﷺ خرج يوماً فوجدني في المسجد فأخذ بيدي
فانطلقت معه فما كلمني حتى جئنا سوق بني قينقاع فطاف فيه
ونظر ثم إنصرف وأنا معه حتى جئنا المسجد فجلس فاحتبي ثم
قال أين لكاع ادع لي لكاع فجاء حسن يشتم فوقع في حجره ثم
أدخل يده في لحيته ثم جعل النبي ﷺ يفتح فاه فيدخل فاه في
فيه ثم قال اللهم إني أحبه فأحبه وأحب من يحبه
الأدب المفرد للبخاري باب الاحتباء

From Abu Huraira who said: There was never a time I saw Hasan but that my eyes overflowed with tears. This was because one day the Prophet (SAW) went out and found me in the mosque, and He took me by the hand, and I went out with Him. And He did not talk to me until we got to

the market of the Banu Qaynaqa'. He went around in it, had a look, and then left, and I was with Him, until we came back to the mosque. He sat down, crouched down, and drew his garment around Himself, and then said: Where is a little rascal girl [*laka'*]? Call a little rascal girl to me. And Hasan came in running and jumped into His lap, and put his hand into His beard. Then the Prophet (SAW) took and opened up his mouth, and put His mouth into his mouth, then said: Oh Allah, truly I love him, so love him also and love the one who loves him.

Al-Bukhari, Al-adab Al-mufrad, Section: drawing one's garment around oneself while crouching down [ihtibaa]

عن ابن عباس قال رأيت النبي ﷺ فرج نفذي الحسين
وقبل زُبَيْتَه

المعجم الكبير للطبراني أبو ظبيان عن ابن عباس

Ibn 'Abbas said: I saw the Prophet (SAW) spread Husain's thighs apart and kiss his little penis.

Al-Tabarani, Al-mu'jam Al-kabir, Section on Abu Dhabyan's narrations from Ibn 'Abbas

عن ابي هريرة قال رأيت النبي ﷺ يمص لعاب الحسن والحسين
كما يمص الرجل التمرة

تاريخ مدينة دمشق لإبن عساكر حرف العين الحسن بن علي بن ابي طالب
Abu Huraira said: I saw the Prophet (SAW) suck
on Hasan's and Husain's saliva like a man sucks
on a date.

*Ibn 'Asakir, Tarikh Madina Dimashq, Section "Ain", Listings of
Al-Hasan ibn 'Ali ibn Abu Talib*

عن ابي هريرة قال رأيت رسول الله ﷺ يمص لسان الحسين
بن علي كما يمص الصبي التمرة

تاريخ مدينة دمشق لإبن عساكر حرف العين الحسين بن علي بن ابي طالب
Abu Huraira said: I saw the Messenger of Allah
(SAW) suck on Husain ibn 'Ali's tongue like a
boy sucks on a date.

*Ibn 'Asakir, Tarikh Madina Dimashq, Section "Ain", Listings of
Al-Husain ibn 'Ali ibn Abu Talib*

عن معاوية قال رأيت رسول الله ﷺ يمص لسانه أو قال شففته
يعني الحسن بن علي صلوات الله عليه وإنه لن يعذب لسان أو
شفتان مصهما رسول الله ﷺ

مسند الإمام أحمد حديث معاوية بن ابي سفيان رضي الله تعالى عنه
Mu'awiya said: I saw the Messenger of Allah
(SAW) sucking on his tongue – or he said his

lips – referring to Hasan ibn ‘Ali (the prayers of Allah be upon him); for indeed no tongue or lips which the Messenger of Allah (SAW) has sucked on will be tormented.

Musnad Ahmad, Hadith of Mu’awiya ibn Abi Sufyan (May Allah Most High be pleased with him)

حدثنا جعفر بن محمد عن أبيه قال دخلنا على جابر بن عبد الله فلما انتهينا إليه سأل عن القوم حتى إنتهى إليّ فقلت أنا محمد بن علي بن حسين فأهوى بيده إلى رأسي فنزع زري الأعلى ثم نزع زري الأسفل ثم وضع كفه بين ثديي وأنا يومئذ غلام شاب فقال مرحباً بك وأهلاً يا ابن أخي سل عما شئت

سنن أبي داود كتاب المناسك

Ja’far ibn Muhammad related to us from his father, who said: We went to see Jabir ibn Abdillah, and when we reached him, he asked about everyone, until he got to me. I said: I am Muhammad ibn ‘Ali ibn Husain. And he patted my head with his hand, undid my top buttons, and then undid my bottom buttons. Then he put the palm of his hand between my nipples; I was a young boy at the time. And he said: Welcome, feel at home, oh son of my brother; ask about whatever you wish.

Sunan Abi Dawud, The book of rituals

وإنما الإعتداء الذي نهاهم الله عنه هو نبيه عن قتل النساء
والذراري

تفسير الطبري البقرة ١٩٠

The “transgression” that Allah prohibits is His prohibition on killing women and children.

Tafsir Al-Tabari, Al-baqara 190

عمر بن عبد العزيز كتب إلى عامل من عماله أنه بلغنا أن
رسول الله ﷺ كان إذا بعث سرية يقول لهم اغزوا باسم الله
في سبيل الله تقاتلون من كفر بالله لا تغلوا ولا تغدروا ولا
تمثلوا ولا تقتلوا وليداً وقل ذلك لجيوشك وسرايك إن شاء
الله واسلام عليك
موطأ مالك كتاب الجهاد

‘Umr ibn ‘Abd Al-‘Aziz wrote to one of his governors: We have been made aware that the Messenger of Allah (SAW), whenever He sent out a detachment, said to them: Attack in the name of Allah and in the cause of Allah, fighting whoever disbelieves in Allah; do not steal from the spoils, do not deceive, do not mutilate, and do not kill children; tell this to your armies and your detachments, Allah willing, and peace be upon you.

Muwatta Malik, The book of jihad

إبن عوف قال كتبت إلى نافع فكتب إلي أن النبي ﷺ أغار على بني المصطلق وهم غارون وأنعامهم تُسقى على الماء فقتل مقاتلتهم وسبى ذراريهم وأصاب يومئذ جويرية
صحيح البخاري كتاب العتق

Ibn 'Awf said: I wrote to Nafi' and he wrote back to me that the Prophet (SAW) raided the Banu Mustaliq while they had no clue and their flocks were being given water to drink. He killed their fighting men and took their women and children captive. And He got Juwairiyah on that day.

Sahih Al-Bukhari, The book of freeing slaves

وكانت له قينتان فرتنى وصاحبتهما وكانتا تغنيان بهجاء رسول الله ﷺ فأمر رسول الله ﷺ بقتلهما معه ... وسارة مولاة لبعض بني عبد المطلب وكانت سارة ممن يؤذيه بمكة
السيرة النبوية لابن هشام ذكر الأسباب الموجبة المسير إلى مكة وذكر فتح مكة في شهر رمضان سنة ثمان

And he [Ibn Khatal] had two singing girls, Fartana and her friend, and the two of them used to sing satires about the Messenger of Allah (SAW), so the Messenger of Allah (SAW) ordered that they both be killed with him ... as well as

Sarah, the freed slave of one of the Banu ‘Abd Al-Mutallib; Sarah was one of those who had insulted him in Mecca.

Ibn Hisham, Al-sirah Al-nabawiya, Topic section: mention of the reasons for the advance on Mecca, and mention of the conquest of Mecca in the month of Ramadan in the eighth year

عن عطية القرظي قال لما كان يوم قريظة جعل رسول الله ﷺ من أنبت ضرب عنقه فكنت فيمن لم ينبت فعرضت على رسول الله ﷺ نفلى عني
المحلى لإبن حزم بلوغ الغلام والجارية

‘Atiya Al-Quradhi said: On the day of Quraidha, the Messenger of Allah (SAW) had everyone who had sprouted get decapitated; I was among those who had not yet sprouted, so I was sent on my way from the Messenger of Allah (SAW) and He left me alone.

Ibn Hazm, Muhalla, Section: puberty for boys and girls

...فكشفوا عانتي فوجدوها لم تنبت فجعلوني في السبي
سنن ابي داود كتاب الحدود

... They exposed my pubic area [‘ana] and found that it had not yet sprouted, so they put me with the prisoners.

Sunan Abu Dawud, The book of legal punishments [hudud]

قالت عائشة ألا أحدثكم عني وعن النبي ﷺ قلنا بلى قالت لما كانت ليلتي التي كان النبي ﷺ فيها عندي إنقلب فوضع رداءه وخلع نعليه فوضعهما عند رجله وبسط طرف إزاره على فراشه فأضطجع فلم يلبث إلا ريثما ظن أن قد رقدت فأخذ رداءه رويداً وانتعل رويداً وفتح الباب نفرج ثم أجافه رويداً فجعلت درعي في رأسي واختمرت وتقمّعت إزاري ثم انطلقت على اثره حتى جاء البقيع فقام فأطال القيام ثم رفع يديه ثلاث مرات ثم انحرف فأنحرفت فأسرع فأسرعت فهول فهولت فأحضر فأحضرت فسبقته فدخلت فليس إلا أن اضطجعت فدخل فقال ما لك يا عائشة حشياء رابية قالت قلت لا شيء قال لتخبريني أو ليخبرني اللطيف الخبير قالت قلت يا رسول الله بأبي أنت وأمي فأخبرته قال فأنت السواد الذي رأيت أمامي قلت نعم فلهديني في صدري لهدية أوجعتني ثم قال أظننت أن يحيف الله عليك ورسوله قالت مهما يكتم الناس يعلمه الله نعم قال فإن جبريل أتاني حين رأيت فناداني فأخفاه منك فأجبتة فأخفيتك منك ولم يكن يدخل عليك وقد وضعت ثيابك وظننت أن قد رقدت فكهرت أن أوقظك وخشيت أن تستوحشي

صحيح مسلم كتاب الجنائز

'Aishah said: Shall I not tell you all about me and the Prophet (SAW)? We said: Yes of course. She said: When it was my night for the Prophet (SAW) to be with me, He turned over, put on his garment, took off his sandals and put them by his feet, and spread out the edge of his waist wrap over his bed, and then he lay down. He remained

only until He thought that I had fallen asleep, then He gently grabbed his garment, gently put on his sandals, and gently opened the door. He went outside and then gently closed it. So I put my robe over my head, veiled myself, and hid myself with my waist wrap. Then I went out following his footsteps until He reached Al-baqi'. He stood there and remained standing for a long time, then He raised his hands three times, and then left; and I left also. And He started to go faster and I started to go faster also. Then He hurried and I hurried also. Then He arrived and I arrived, but I arrived before him and entered, and went straight to lying down. Then He entered and said: What is with you, Oh 'Aishah, that you are breathing so hard? She said: Nothing. He said: You'd better tell me, or the Agreeable and Mindful One will tell me. She said: I said: Oh Messenger of Allah, I would give my father and mother for you; and I told him. He said: So you were the darkness that I saw in front of me? She said: Yes. Then He gave me a hard painful shove in the chest that hurt me, and He said: Did you think that Allah and His Messenger would treat you unjustly? She said: Whatever people cover up, Allah knows it, yes. He said: Indeed Jibril came to me when you saw that, and he called to me, but he concealed it from you. I answered him and concealed him from you, and he did not come to you, since you had left your

garment off; and I thought that you had fallen asleep and I did not want to wake you, and I was afraid that you might be frightened.

Sahih Muslim, The book of funerals

عن عائشة رضي الله عنها سقطت قلادة لي بالبيداء ونحن داخلون المدينة فأناخ النبي ﷺ ونزل فثنى رأسه في حجرى راقداً أقبل أبو بكر فلكرني لكره شديدة وقال حبست الناس في قلادة في الموت لمكان رسول الله ﷺ وقد أوجعني ثم إن النبي ﷺ إستيقظ وحضرت الصبح فالتمس الماء فلم يوجد فنزلت ﴿ يا أيها الذين آمنوا إذا قمتم إلى الصلاة ﴾ الآية
صحیح البخاری کتاب التفسیر

‘Aishah (may Allah be pleased with her) related: A necklace of mine fell off at Al-baidaa when we were on our way to Medina. The Prophet (SAW) made his camel kneel, got down, and laid his head on my lap to sleep. Abu Bakr came at me and punched me hard and said: You've held people back because of a necklace! And I played dead because of where the Messenger of Allah (SAW) was, although it hurt me. Then the Prophet (SAW) awoke at the time of the morning [subh] prayer, and water was sought, but none was found, so this verse came down { Oh you who have believed, whenever you arise for prayer } [Al-ma'ida 6] [i.e. permitting tayammum, dry wiping with dust].

Sahih Al-Bukhari, The book of tafsir

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن مِّنْ أُنثَىٰ جَاءتِكُمْ وَأَوْلَادٌ كَرِهْتُمْ فَلَا تَكْرَهُهُنَّ وَلَا تَكْرَهُنَّ وَأَعْفُوا لَهُنَّ مِثْلَ مَا عَفَا رَبُّكَ إِنَّ عَفْوَ رَبِّكَ أَكْبَرُ فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾
التغابن ١٤

{ Oh you who have believed! Indeed among your wives and your children are enemies of yours, so beware of them; but if you pardon, and are forbearing, and forgive, indeed Allah is forgiving, merciful } *Al-taghabun* 14

إن من الأزواج أزواجاً يعادين بعولتهن ويخاصمنهن ويجلبن عليهن ومن الأولاد أولاداً يعادون آبائهم ويعقونهم ويجرّعونهم الغصص والأذى ﴿ فاحذروهم ﴾ الضمير للعدو أو للزواج والأولاد جميعاً أي لما علمتم أن هؤلاء لا يخلون من عدو فكونوا منهم على حذر ولا تأمنوا غوائلهم وشرهم
تفسير الزمخشري

Indeed there are some wives who act in hostility by their groanings, who quarrel with the men and trouble them, and there are some children who act in hostility towards their fathers, are disobedient to them, and make them choke on agony and distress. { So beware of them } : “them” refers to the enemy, or to all wives and children, that is, when you are aware that they are not without enemies among them. So be on guard against them, and do not feel like you are safe from their aggravations and their evil.

Tafsir Al-Zamakhshari

عن الصعب بن جثامة رضي الله عنهم قال مر بي النبي ﷺ بالأبواء أو بودان وسئل عن أهل الدار يبيتون من المشركين فيصاب من نساءهم وذرائعهم قال هم منهم
 صحيح البخاري كتاب الجهاد والسير

Sa'b ibn Juthama (may Allah be pleased with them) said: The Prophet (SAW) passed by me either at Abwaa' or at Waddan, and He was being asked about the people of the land – could the Idolaters be attacked by surprise at night but maybe some of their women and children would be struck? He said: They belong to them.

Sahih Al-Bukhari, The book of jihad and campaigns

قوله هم منهم أي في الحكم تلك الحالة وليس المراد إباحة قتلهم بطريق القصد اليهم بل المراد إذا لم يمكن الوصول إلى الآباء إلا بوطء الذرية فإذا أصيبوا لاختلاطهم بهم جاز قتلهم
 فتح الباري لابن حجر العسقلاني كتاب الجهاد

His words “they belong to them” : that is, in this condition regarding the command. The intended meaning is not permission to kill them on purpose; rather the meaning is that, if the fathers can not be reached except by treading on the women and children, and if they are struck due to being intermingled with them, then killing them is permitted.

Ibn Hajar Al-Asqalani, Fath Al-Bari, The book of jihad

عن أم الفضل بنت الحارث أن رسول الله ﷺ رأى أم حبيب
بنت عباس وهي فوق الفطيم قالت فقال لئن بلغت بنية العباس
هذه وأنا حي لآتزوجنّها

مسند الإمام أحمد مسند النساء حديث أم الفضل

The Messenger of Allah (SAW) saw Umm Habib, the daughter of 'Abbas, when she had just been weaned. And He said: If 'Abbas's little girl here grows up and I am still alive, most assuredly I will marry her.

Musnad Ahmad, Narrations from among women, Section: the hadith of Umm Al-Fadl

قال ابن بطال يجوز تزويج الصغيرة بالكبير إجماعاً ولو كانت
في المهد لكن لا يمكّن منها حتى تصلح للوطء
فتح الباري لابن حجر كتاب النكاح باب تزويج الصغار من الجار

Ibn Battal said: It is permissible, by universal agreement, to marry off a little girl to an older man, even if she is still in the cradle; however nothing is to be done to her until she is suitable for intercourse.

Ibn Hajar Al-'Asqalani, Fath Al-bari, The book of marital relations, Section: Marrying younger to older

﴿ فوجدنا عبداً من عبادنا ﴾ هو الخضر ﴿ أتيناه رحمةً من
 عندنا ﴾ نبوة في قول وولاية في آخر وعليه أكثر العلماء ...
 ﴿ فإنتقلنا ﴾ بعد خروجهما من السفينة يمشيان ﴿ حتى إذا
 لقيا غلاماً ﴾ لم يبلغ الحنث يلعب مع الصبيان أحسنهم وجهاً
 ﴿ فقتله ﴾ الخضر بأن ذبحه بالسكين مضطجعاً أو إقتلع رأسه
 بيده أو ضرب رأسه بالجدار
 تفسير الجلالين الكهف

{ And the two of them came across one of Our
 servants } : this was Al-Khidr; { to whom We had
 brought mercy from Ourselves } : some say this
 was the prophethood, others say guardianship;
 most scholars say the latter ... { And the two of
 them set out } : after leaving the boat, by foot;
 { until they met up with a boy } : who had not
 yet reached the age of accountability, playing
 with other boys, whose face was the finest among
 them; { and he killed him } : Al-Khidr did, by
 sacrificing him with a knife while he was lying
 down, or by ripping off his head with his hand,
 or by striking his head against the wall.

Tafsir Al-Jalalain, Al-kahf 65, 74

