

Seeing an Attractive Woman

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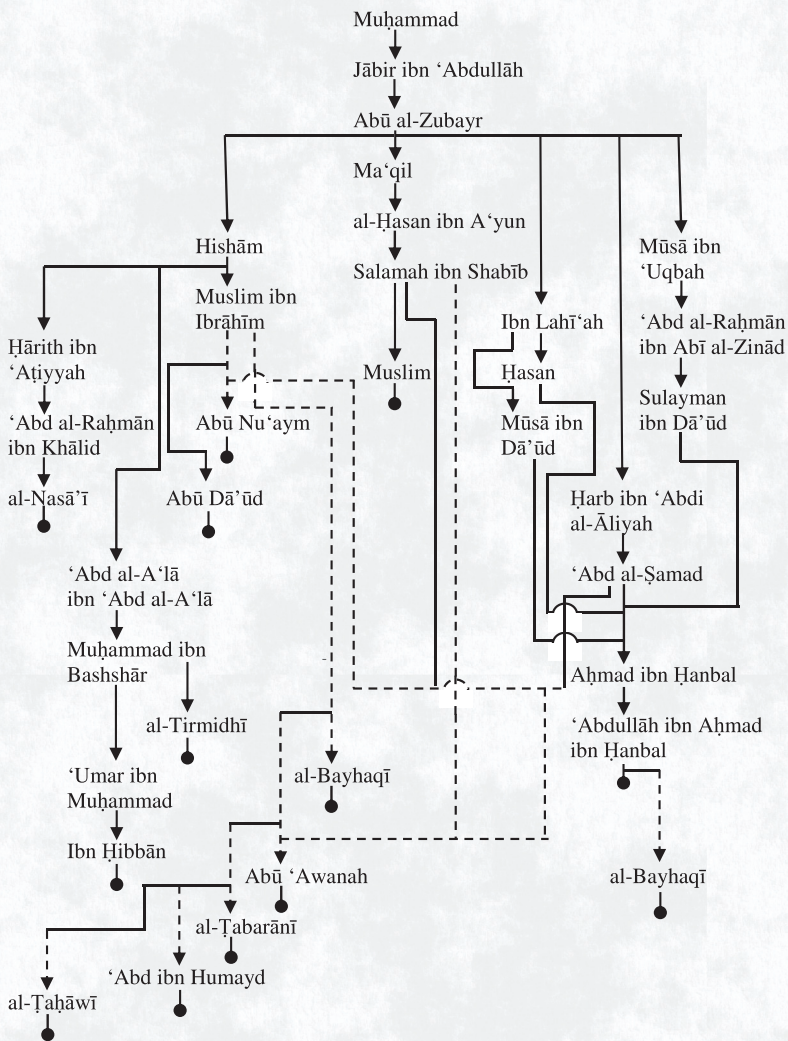
1. Jābir ibn ‘Abdullāh (rta)

وحدثني سلمةُ بن شبيبٍ حدثنا الحسنُ بن أغينَ حدثنا معقلٌ عن ابنِ الزُّبَيْرِ قال
قال جَابِرٌ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَحَدُكُمْ أَغْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ
فِي قَلْبِهِ فَلْيُعْبِدْ إِلَى امْرَأَتِهِ فَلْيُؤَاقِعْهَا فَإِنْ ذَلِكَ يَزِدُّ مَا فِي نَفْسِهِ

Jābir stated: “I heard the Prophet (sws) say: ‘When anyone of you likes a woman and she finds a place in his heart, he should come to his wife and satisfy his sexual urge with her, because this will turn that woman away from his heart.’”¹

Following is the schematic illustration of the *isnād* of this narrative’s variants:

1. Muslim, *Al-Jāmi‘ al-ṣaḥīḥ*, vol. 1, 1021, (no. 1403). See also: Aḥmad ibn Ḥanbal, *Musnad*, vol. 3, 330, (no. 14577); Ibid., vol. 3, 341, (no. 14713); Ibid., vol. 3, 395, (no. 15285); Ibid., vol. 3, 348, (no. 14786); Abū Nu‘aym, *Al-Musnad al-mustakhrāj*, vol. 4, 65, (no. 3242); Ibid., vol. 4, 65-66, (no. 3243); Ibid., 4, 66, (no. 3244); Ibn Ḥibbān, *Ṣaḥīḥ*, vol. 12, 384, (no. 5572); Al-Nasā’ī, *Al-Sunan al-kubrā*, vol. 5, 351, (no. 9121); Ibid., vol. 5, 351, (no. 9122); Abū Dā‘ūd, *Sunan*, vol. 2, 246, (no. 2151); Al-Bayhaqī, *Al-Sunan al-kubrā*, vol. 7, 90, (no. 13294); Al-Tirmidhī, *Sunan*, vol. 3, 464, (no. 1158); Abū ‘Awānah, *Musnad*, vol. 3, 15, (no. 4028); Ibid., vol. 3, 16, (no. 4029); vol. 3, 16, (no. 4030); Al-Ṭabarānī, *Al-Mu‘jam al-awsaṭ*, vol. 3, 34, (no. 2385); Al-Ṭabarānī, *Al-Mu‘jam al-kabīr*, vol. 24, 50, (no. 132); ‘Abd ibn Ḥumayd, *Musnad*, vol. 1, 322, (no. 1061); Al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, vol. 14, 169, (no. 5550); Al-Bayhaqī, *Shu‘ab al-īmān*, vol. 4, 367, (no. 5435).



Though Abū al-Zubayr Muḥammad ibn Muslim ibn Tadrus al-Makkī (d. 116 AH) is regarded as trustworthy by many authorities, here is the *jarḥ* recorded on him by al-Mizzī:² In the opinion of Nu‘aym ibn Ḥammād, Ayyūb al-Sakhtiyānī regards him to be weak and in the opinion of Aḥmad ibn Ḥanbal, Sufyān ibn ‘Uyaynah regards him to be weak. Ibn Abī Ḥātim’s opinion about him is: *yuktabu ḥadīthuhū wa lā yuḥtaju bihī*. Abū ‘Adī says that

2. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 26, 407-410.

though he is reliable yet he has reported some narratives from *ḍu‘afā’*.

Shu‘bah has regarded Abū al-Zubayr to be *ḍa‘īf* as well.³

Abū al-Zubayr is also a *mudallis*⁴ and all his variants have his *‘an‘anah* except one recorded by Aḥmad ibn Ḥanbal.⁵ However, in this narrative, the weakness is because of ‘Abdullāh ibn Lahī‘ah.

Following is the *jarḥ* on ‘Abdullāh ibn Lahī‘ah recorded by al-Dhahabī (d. 748 AH):⁶ Yaḥyā ibn Ma‘īn says that he is *ḍa‘īfuṣ ḥaḍiṣ*; Yaḥyā ibn Sa‘īd would regard him to be nothing (*kāna lā yarāhū shay‘an*); al-Nasā‘ī says that he is *ḍa‘īf*; Abū Zur‘ah and Abū Ḥātim say: *amruḥū muḍṭaribuṣ yuktābuhū li al-i‘tibār*; al-Juzjānī says that there is no light in his narratives and it is not appropriate to adduce from him.

Ibn Ḥajar has recorded him among the *mudallisīn* and referred to the fact that Ibn Ḥibbān has said that he does *tadlīs* from *al-ḍu‘afā’*.⁷ It may be noted that in all the narratives in which ‘Abdullāh ibn Lahī‘ah appears, there exists his *‘an‘anah*.

2. Anas ibn Mālīk (rta)

حدثنا أبو زرعة الدمشقي ثنا محمد بن بكر ثنا سعيد بن بشير عن قتادة عن أنس أن رسول الله صلى الله عليه وسلم نظر إلى امرأة فأعجبته فأتى زوجته زينب بنت جحش فقضى حاجته ثم خرج فقال إذا نظر الرجل إلى امرأة فليأت أهله فليقض حاجته فقال رجل فإن لم تكن له امرأة قال فلينظر إلى السماء

Anas ibn Mālīk reported that God’s Messenger (sww) looked at a woman and was attracted to her. Thereupon he came over to his wife Zaynab bint Jaḥash and satisfied his desire from her. Then he came out and said: “If a person looks at a woman, he should come to his wife and satisfy his desire from her.” A person asked: “What if a person does not have a wife?” He replied: Then he should look toward the sky.”⁸

3. Al-Tirmidhī, *Al-‘Ilal al-ṣaḡhīr*, 765.

4. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 506.

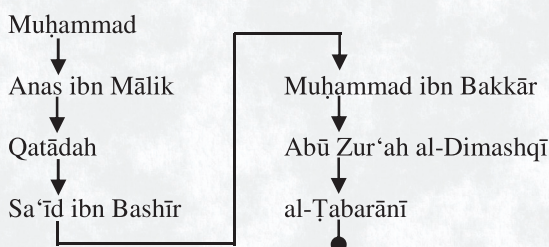
5. Aḥmad ibn Ḥanbal, *Musnad*, vol. 3, 348, (no. 14786).

6. Al-Dhahabī, *Mīzān al-i‘tidāl*, vol. 4, 166-168.

7. Ibn Ḥajar, *Ṭabaqāt al-mudallisīn*, 54. It may be noted that this narrative has his *‘an‘anah*.

8. Al-Ṭabarānī, *Musnad Shāmiyyīn*, vol. 4, 7-8, (no. 2573).

Following is the schematic illustration of the *isnād* of this narrative's variants:



Qatādah ibn Di'āmah is a *mudallis*⁹ this narrative has his '*an'annah*'.

According to al-Nasā'ī, he is *ḍa'īf*;¹⁰ Ibn Ḥibbān¹¹ records that he has a very bad memory and makes a lot of errors and reports from Qatādah narratives which do not have any corroboration. Al-'Uqaylī¹² records that according to Yahyā ibn Ma'īn, he is *laysa bi shay'*.

3. 'Abdullāh ibn Mas'ūd (rta)

أخبرنا أبو عبد الله الحافظ أنا جعفر بن محمد بن علي الصائغ بالكوفة ثنا سعاد أبي بكر بن أبي دارم ثنا أحمد بن حازم بن أبي غرزة ثنا قبيصة ثنا سفيان عن أبي إسحاق عن عبد الله بن سلام عن عبد الله بن مسعود قال رأى رسول الله صلى الله عليه وسلم امرأة فأعجبته فأتى سودة وهي تصنع طيبا وعند هانوسة فأخليه فقضى حاجته ثم قال أيما رجل رأى امرأة فأعجبته فليأت أهلها فإن معها مثل الذي معها

'Abdullāh ibn Mas'ūd stated: "God's Messenger (sws) saw a woman. Thereupon, he came to Sawdah and she had worn a perfume and there were other women alongside her. He told them to grant him privacy and he fulfilled his desire from her. Then he said: 'Any person who sees a woman who attracts her should come to his wife because she has what she has.'"¹³

9. Ibn Hajar, *Taqrīb al-tahdhīb*, 43.

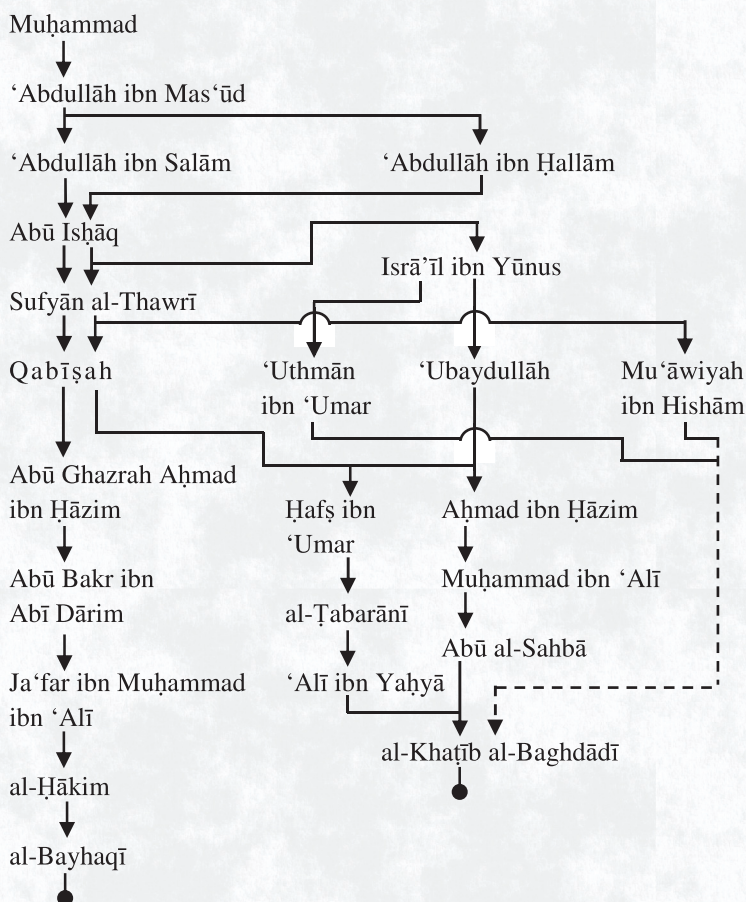
10. Al-Nasā'ī, *Al-Du'afā'*, 52.

11. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 319.

12. Al-'Uqaylī, *Al-Du'afā'*, vol. 2, 100.

13. Al-Bayhaqī, *Shu'ab al-īmān*, vol. 4, 367-368, (no. 5436). See

Following is the schematic illustration of the *isnād* of this narrative's variants:



About 'Abdullāh ibn Ḥallām, al-Dhahabī says *lā yakādu yu'raf*.¹⁴

Abū Ishāq al-Sabī'ī who is a known *mudallis*¹⁵ and all variants contain his *'an'anah*.

Abū Bakr ibn Abī Dārim is a liar.¹⁶

also: Al-Khaṭīb al-Baghdādī, *Al-Faṣl*, vol. 2, 913-917.

14. Al-Dhahabī, *Mīzān*, vol. 4, 87.

15. See, for example: Ibn Ḥibbān, *Al-Thiqāt*, vol. 5, 177.

16. See, for example: Ibn Ḥajar, *Lisān*, vol. 1, 268; Al-Dhahabī, *Tārīkh al-Islām*, vol. 26, 68.

Al-Khaṭīb has specified that al-Faḍl ibn Sukayn, ‘Abd al-Raḥmān ibn al-Mahdī, Yahyā ibn Sa‘id al-Qaṭṭān and Muḥammad ibn Kathīr al-‘Abdī have reported this narrative from Sufyān from Abū Ishāq from ‘Abdullāh ibn Ḥallām from ‘Abdullāh ibn Mas‘ūd as *mawqūf* on the latter.¹⁷

17. Al-Khaṭīb al-Baghdādī, *Al-Faṣl*, vol. 2, 914.