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‘Urwah ibn Az-Zubayr reported from ‘Ā’ishah that she took Hafsah bint ‘Abdur-Rahmān ibn Abu Bakr As-Siddīq into her house when she was in her third period. Ibn Shihāb said: "That was mentioned to ‘Amrah bint ‘Abdur-Rahmān, and she said that ‘Urwah had spoken the truth, and people had argued with ‘Ā’ishah about it. They said that Allah, the Exalted, says in His Book: {Waiting for three menstrual periods} [Sūrat al-Baqarah: 228]. ‘Ā’ishah said: 'You spoke the truth. Do you know what menstrual periods are? They are the three times of becoming pure after menstruation.'"

[Authentic hadith] [Maalik]

In this tradition, ‘Urwah ibn Az-Zubayr reported that ‘Ā’ishah moved her niece Hafsah, daughter of her brother ‘Abdur-Rahmān, from the house where she spent her prescribed period after her husband al-Mundhir ibn al-‘Awwām divorced her. She took her whilst she was in her third period because this was the last one of her prescribed periods after the divorce. There was an argument between ‘Ā’ishah and some of the Companions about the meaning of the word menstrual periods in the following verse: {And divorced women shall wait [as regards their marriage] for three menstrual periods} [Sūrat al-Baqarah: 228]. They maintained that it referred to the menstrual period. ‘Ā’ishah (may Alla be pleased with her) answered them: "You have read the Qur’an correctly but failed to interpret it the right way. The meaning of the word in question is the period of purity between two successive menstrual periods.

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